

TAFSIR IBN KATHIR

(ABRIDGED)

Volume 4



(Surat Al-A'raf to the end of Surah Yunus)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

DARUSSALAM

المصباح المنير في تهذيب



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In the Name of Allâh
The Most Beneficent, the Most Merciful

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Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allah's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsani, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The *Tafsīr* of *Sūrat Al-A'rāf* (Chapter - 7)

Which was revealed in Makkah

﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ﴾

In the Name of Allāh, the Most Gracious, the Most Merciful.

سورة الأعراف ١٥١ الجزء الثامن

سُورَةُ الأَعۡرَافِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓصٓ ١ كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ حَرَجٞ مِّنۡهُ لِتُنذِرَ بِهِۦ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ ٢ ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ قَلِيلٗا مَّا تَذَكَّرُونَ ٣ وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا فَجَآءَهَا بَأۡسُنَا بَيَٰتًا أَوۡ هُمۡ قَآئِلُونَ ٤ فَمَا كَانَ دَعۡوَىٰهُمۡ إِذۡ جَآءَهُم بَأۡسُنَآ إِلَّآ أَن قَالُوٓاْ إِنَّا كُنَّا ظَٰلِمِينَ ٥ فَلَنَسۡـَٔلَنَّ ٱلَّذِينَ أُرۡسِلَ إِلَيۡهِمۡ وَلَنَسۡـَٔلَنَّ ٱلۡمُرۡسَلِينَ ٦ فَلَنَقُصَّنَّ عَلَيۡهِم بِعِلۡمٖۖ وَمَا كُنَّا غَآئِبِينَ ٧ وَٱلۡوَزۡنُ يَوۡمَئِذٍ ٱلۡحَقُّۚ فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٨ وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُم بِمَا كَانُواْ بِـَٔايَٰتِنَا يَظۡلِمُونَ ٩ وَلَقَدۡ مَكَّنَّٰكُمۡ فِي ٱلۡأَرۡضِ وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَۗ قَلِيلٗا مَّا تَشۡكُرُونَ ١٠ وَلَقَدۡ خَلَقۡنَٰكُمۡ ثُمَّ صَوَّرۡنَٰكُمۡ ثُمَّ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ لَمۡ يَكُن مِّنَ ٱلسَّٰجِدِينَ ١١

﴿الٓمٓصٓ ١ كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ حَرَجٞ مِّنۡهُ لِتُنذِرَ بِهِۦ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ ٢ ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ قَلِيلٗا مَّا تَذَكَّرُونَ ٣﴾

﴾1. Alif-Lām-Mīm-Ṣād.﴿

﴾2. (This is the) Book (the Qur'an) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.﴿

﴾3. Follow what has been sent down unto you from your Lord, and follow not any Awliyā' (protectors), besides Him (Allah). Little do you remember!﴿

We mentioned before the explanation of the letters [such as, *Alif-Lām*, that are in the beginning of some *Sūrahs* in the Qur'an].

﴿كِتَٰبٌ أُنزِلَ إِلَيۡكَ﴾

﴾*(This is the) Book (the Qur'ān) sent down unto you (O Muḥammad)*﴿, from your Lord,

﴿فَلَا يَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ﴾

﴾*so let not your breast be narrow therefrom,*﴿

meaning, having doubt about it according to Mujāhid, Qatādah and As-Suddi.[1] It was also said that the meaning here is: 'do not hesitate to convey the Qur'ān and warn with it,'

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ﴾

﴾*Therefore be patient as did the Messengers of strong will*﴿ [46:35].

Allāh said here,

﴿لِتُنذِرَ بِهِ﴾

﴾*that you warn thereby*﴿ meaning, 'We sent down the Qur'ān so that you may warn the disbelievers with it,'

﴿وَذِكْرَىٰ لِلْمُؤْمِنِينَ﴾

﴾*and a reminder unto the believers*﴿. Allāh then said to the world,

﴿اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾

﴾*Follow what has been sent down unto you from your Lord*﴿

meaning, follow and imitate the unlettered Prophet ﷺ, who brought you a Book that was revealed for you, from the Lord and master of everything.

﴿وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ﴾

﴾*and follow not any Awliyā', besides Him (Allāh)*﴿

meaning, do not disregard what the Messenger ﷺ brought you and follow something else, for in this case, you will be deviating from Allāh's judgment to the decision of someone else. Allāh's statement,

﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴾*Little do you remember!*﴿ is similar to,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

[1] At-Ṭabari 12:296.

﴾*And most of mankind will not believe even if you desire it eagerly*﴿[12:103], and;

﴾وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ﴿

﴾*And if you obey most of those on the earth, they will mislead you far away from Allāh's path*﴿[6:116], and,

﴾وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾﴿

﴾*And most of them believe not in Allāh except that they attribute partners unto Him*﴿[12:106].

﴾وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ ﴿٤﴾ فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾ فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾﴿

﴾*4. And a great number of towns We destroyed. Our torment came upon them by night or while they were taking their midday nap.*﴿

﴾*5. No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."*﴿

﴾*6. Then surely, We shall question those (people) to whom it was sent and verily, We shall question the Messengers.*﴿

﴾*7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.*﴿

Nations that were destroyed

Allāh said,

﴾وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا﴿

﴾*And a great number of towns We destroyed.*﴿

for defying Our Messengers and rejecting them. This behavior led them to earn disgrace in this life, which led them to disgrace in the Hereafter. Allāh said in other *Āyāt*,

﴾وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾﴿

﴾*And indeed (many) Messengers before you were mocked at,*

but their scoffers were surrounded by the very thing that they used to mock at﴿ [6:10], and

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ (٤٥)﴾

﴾And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!﴿ [22:45], and,

﴿وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ (٥٨)﴾

﴾And how many a town have We destroyed, which was thankless for its means of livelihood And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs﴿[28:58].

Allāh's saying,

﴿فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ﴾

﴾Our torment came upon them by night or while they were taking their midday nap.﴿

means, Allāh's command, torment and vengeance came over them at night or while taking a nap in the middle of the day. Both of these times are periods of rest and leisure or heedlessness and amusement. Allāh also said

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ (٩٧) أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ (٩٨)﴾

﴾Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?﴿[7:97-98] and,

﴿أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ (٤٥) أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ (٤٦) أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ (٤٧)﴾

﴾Do then those who devise evil plots feel secure that Allāh will

not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them? Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful?﴿ [16:45-47]. Allāh's saying:

﴿فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُم بَأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ﴾

﴾*No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."*﴿

This means, when the torment came to them, their cry was that they admitted their sins and that they deserved to be punished. Allāh said in a similar *Āyah*,

﴿وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

﴾*How many a town given to wrongdoing, have We destroyed*﴿[21:11], until,

﴿خَامِدِينَ﴾

﴾*Extinct*﴿[21:15]. Allāh's saying.

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ﴾

﴾*Then surely, We shall question those (people) to whom it (the Book) was sent*﴿ is similar to the *Āyāt*,

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾

﴾*And (remember) the Day (Allāh) will call them, and say: "What answer gave you to the Messengers?"*﴿ [28:65], and,

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ﴾

﴾*On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?" They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen."*﴿ [5:109].

Allāh will question the nations, on the Day of Resurrection, how they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages. So, 'Ali bin Abi Ṭalḥah reported from

Ibn 'Abbās, who said commenting on the *Āyah*:

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ﴾

﴾Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.﴿

He said; "About what they conveyed."[1]

Ibn 'Abbās commented on Allah's statement,

﴿فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ﴾

﴾Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.﴿

"The Book[2] will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do." [3]

﴿وَمَا كُنَّا غَآئِبِينَ﴾

﴾and indeed We have not been absent﴿

meaning, On the Day of Resurrection, Allāh will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَـٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَـٰبٍ مُّبِينٍ﴾

﴾Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴿[6:59]

﴿وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَظْلِمُونَ﴾

﴾8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).﴿

[1] Aṭ-Ṭabari 12:306.

[2] The Book. See *Sūrat Al-Kahf* 18:49.

[3] Aṭ-Ṭabari 12:308.

﴾*9. And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Āyāt.*﴿

The Meaning of weighing the Deeds

Allāh said,

﴿وَالْوَزْنُ﴾

﴾*And the weighing*﴿, of deeds on the Day of Resurrection,

﴿الْحَقُّ﴾

﴾*will be the true (weighing)*﴿, for Allāh will not wrong anyone. Allāh said in other *Āyāt*,

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ﴾

﴾*And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.*﴿[21:47],

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

﴾*Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.*﴿ [4:40],

﴿فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَهْ نَارٌ حَامِيَةٌ﴾

﴾*Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hāwiyah (pit, Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!*﴿ [101:6-11] and,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾

﴾Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide﴿[23:101-103].

As for what will be placed on the Balance on the Day of Resurrection, it has been said that the deeds will be placed on it, even though they are not material objects. Allāh will give these deeds physical weight on the Day of Resurrection. Al-Baghawi said that this was reported from Ibn 'Abbās.[1] It is recorded in the *Ṣaḥīḥ* that *Al-Baqarah* (chapter 2) and *Āl 'Imrān* (chapter 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds.[2] It is also recorded in the *Ṣaḥīḥ* that the Qur'ān will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), "Who are you?" He will reply, "I am the Qur'ān, who made you stay up sleeplessly at night and caused you thirst in the day." [3] The *Ḥadīth* that Al-Barā' narrated about the questioning in the grave states,

«فَيَأْتِي الْمُؤْمِنَ شَابٌّ حَسَنُ اللَّوْنِ طَيِّبُ الرِّيحِ فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ»

«A young man with fair color and good scent will come to the believer, who will ask, 'Who are you?' He will reply, 'I am your good deeds'».[4]

The Prophet ﷺ mentioned the opposite in the case of the disbeliever and the hypocrite.

It was also said that the Book of Records that contains the deeds will be weighed. A *Ḥadīth* states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight can reach. He will then be brought a card on which

[1] Al-Baghawi 2:149.

[2] Muslim 1:553.

[3] Ibn Mājah 2:1242.

[4] Aḥmad 4:287.

'*Lā ilāha illallāh*' will be written. He will say, "O Lord! What would this card weigh against these scrolls?" Allāh will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allāh ﷺ said,

«فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ»

«*Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.*»[1]

At-Tirmidhi recorded similar wording for this *Hadīth* and said that it is authentic. It was also said that the person who performed the deed will be weighed. A *Hadīth* states,

«يُؤْتَى يَوْمَ الْقِيَامَةِ بِالرَّجُلِ السَّمِينِ فَلَا يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ»

«*On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allāh equal to the wing of a mosquito*».

He then recited the *Āyah*,

﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

﴿*And on the Day of Resurrection, We shall assign no weight for them*﴾ [18:105].[2]

Also, the Prophet ﷺ said about 'Abdullāh bin Mas'ūd,

«أَتَعْجَبُونَ مِنْ دِقَّةِ سَاقَيْهِ وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا فِي الْمِيزَانِ أَثْقَلُ مِنْ أُحُدٍ»

«*Do you wonder at the thinness of his legs? By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) Uhud.*»[3]

It is also possible to combine the meanings of these *Āyāt* and *Hadīths* by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed. Allāh knows best.

﴿وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَا تَشْكُرُونَ ۝﴾

[1] *Tuhfat Al-Ahwadhi* 7:395.

[2] *Fath Al-Bāri* 8:279.

[3] Ahmad 1:420.

﴾*10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.*﴿

All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allāh reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allāh made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give little thanks for this. Allāh said in another *Āyah*,

﴿وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ﴾

﴾*And if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate.*﴿ [14:34]

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾﴾

﴾*11. And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Ādam," and they prostrated, except Iblīs (Shayṭān), he refused to be of those who prostrated.*﴿

Prostration of the Angels to Ādam and *Shayṭān's* Arrogance

Allāh informs the Children of Ādam about the honor of their father and the enmity of *Shayṭān*, who still has envy for them and for their father Ādam. So they should beware of him and not follow in his footsteps. Allāh said,

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا﴾

﴾*And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Ādam," and they prostrated,*﴿

قال ما منعك ألا تسجد إذ أمرتك قال أنا خير منه خلقتني من نار وخلقته من طين ﴿١٢﴾ قال فاهبط منها فما يكون لك أن تتكبر فيها فاخرج إنك من الصاغرين ﴿١٣﴾ قال أنظرني إلى يوم يبعثون ﴿١٤﴾ قال إنك من المنظرين ﴿١٥﴾ قال فبما أغويتني لأقعدن لهم صراطك المستقيم ﴿١٦﴾ ثم لآتينهم من بين أيديهم ومن خلفهم وعن أيمانهم وعن شمائلهم ولا تجد أكثرهم شاكرين ﴿١٧﴾ قال اخرج منها مذءوما مدحورا لمن تبعك منهم لأملأن جهنم منكم أجمعين ﴿١٨﴾ ويا آدم اسكن أنت وزوجك الجنة فكلا من حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين ﴿١٩﴾ فوسوس لهما الشيطان ليبدي لهما ما ووري عنهما من سوآتهما وقال ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين ﴿٢٠﴾ وقاسمهما إني لكما لمن الناصحين ﴿٢١﴾ فدلاهما بغرور فلما ذاقا الشجرة بدت لهما سوآتهما وطفقا يخصفان عليهما من ورق الجنة وناداهما ربهما ألم أنهكما عن تلكما الشجرة وأقل لكما إن الشيطان لكما عدو مبين ﴿٢٢﴾

This is like His saying,

﴿وإذ قال ربك للملائكة إني خالق بشرا من صلصال من حمإ مسنون ﴿٢٨﴾ فإذا سويته ونفخت فيه من روحي فقعوا له ساجدين ﴿٢٩﴾﴾

﴾And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him."﴿ [15:28-29].

After Allāh created Ādam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allāh's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblīs did not prostrate. We explained this subject in the beginning of *Sūrat Al-Baqarah*.

Therefore, the *Āyah* (7:11) refers to Ādam, although Allāh used the plural in this case, because Ādam is the father of all mankind. Similarly, Allāh said to the Children of Israel who lived during the time of the Prophet ﷺ,

﴿وظللنا عليكم الغمام وأنزلنا عليكم المن والسلوى﴾

﴾And We shaded you with clouds and sent down on you manna and the quail,﴿[2:57]

This refers to their forefathers who lived during the time of

Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ﴾

﴾*And indeed We created man out of an extract of clay (water and earth.)*﴿[23:12]

For this merely means that Ādam was created from clay. His children were created from *Nutfah* (mixed male and female sexual discharge). This last *Āyah* is thus talking about the origin of mankind, not that they were all created from clay, and Allāh knows best.

﴿قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ﴾

﴾*12. (Allāh) said: "What prevented you (O Iblīs) that you did not prostrate, when I commanded you?" Iblīs said: "I am better than him (Ādam), You created me from fire, and him You created from clay."*﴿

Allāh said,

﴿مَا مَنَعَكَ أَلَّا تَسْجُدَ﴾

﴾*What prevented you (O Iblīs) that you did not prostrate*﴿ [7:12]

meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarīr. This meaning is sound, and Allāh knows best. Iblīs, may Allāh curse him, said,

﴿أَنَا۠ خَيْرٌ مِّنْهُ﴾

﴾*I am better than him (Ādam)*﴿, and this excuse is worse than the crime itself! *Shayṭān* said that he did not obey Allāh because he who is better cannot prostrate to he who is less. *Shayṭān*, may Allāh curse him, meant that he is better than Ādam, "So how can You order me to prostrate before him?" *Shayṭān* said that he is better than Ādam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allāh creating Ādam with His Hand and blowing life into him. *Shayṭān* made a false comparison when confronted by Allāh's command,

﴿فَقَعُوا لَهُ سَـٰجِدِينَ﴾

﴿*"Then you fall down prostrate to him"*﴾[38:72].

Therefore, *Shayṭān* alone contradicted the angels, because he refused to prostrate. He, thus, became *'Ablasa'* from the mercy, meaning, lost hope in acquiring Allāh's mercy. He committed this error, may Allāh curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, for - bearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed *Shayṭān* to failure, while the origin of Ādam led him to return to Allāh with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allāh's forgiveness and pardon for it.

Muslim recorded that 'Āishah said that the Messenger of Allāh ﷺ said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ إِبْلِيسُ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

«*The angels were created from light, Shayṭān from a smokeless flame of fire, while Ādam was created from what was described to you*».[1]

Iblīs was the First to use *Qiyās* (Analogical Comparison)

Ibn Jarīr recorded that Al-Ḥasan commented on Shayṭān's statement,

﴿خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ﴾

﴿*"You created me from fire, and him You created from clay."*﴾

"Iblīs used *Qiyās* [analogy], and he was the first one to do so."[2] This statement has an authentic chain of narration. Ibn Jarīr recorded that Ibn Sīrīn said, "The first to use *Qiyās* was Iblīs, and would the sun and moon be worshipped if it was not

[1] Muslim 4:2294.

[2] Aṭ-Ṭabari 12:328.

for *Qiyās*?"[1] This statement also has an authentic chain of narration.

﴿قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾﴾

﴾*13. (Allāh) said: "(O Iblīs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."*﴿

﴾*14. (Iblīs) said: "Allow me respite till the Day they are raised up (the Day of Resurrection)."*﴿

﴾*15. (Allāh) said: "You are of those respited."*﴿

Allāh ordered Iblīs;

﴿فَاهْبِطْ مِنْهَا﴾

﴾*Get down from this*﴿ "because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here," in Paradise, according to the scholars of *Tafsīr*. It could also refer to particular status which he held in the utmost highs. Allāh said to Iblīs,

﴿فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ﴾

﴾*Get out, for you are of those humiliated and disgraced.*﴿

as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance). This is when the cursed one remembered and asked for respite until the Day of Judgment,

﴿فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٣٧﴾﴾

﴾*Then allow me respite till the Day they are raised up. (Allāh) said: "Then you are of those respited."*﴿ [15: 36-37]

Allāh gave *Shayṭān* what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

﴿قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾﴾

[1] Aṭ-Ṭabarī 12:328.

﴾16. *(Iblīs) said: "Because You have 'Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path.*

﴾17. *"Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful."*﴿

Allāh said that after He gave respite to *Shayṭān*,

﴾إِلَىٰ يَوْمِ يُبْعَثُونَ﴿

﴾*till the Day they are raised up (resurrected)*﴿

and Iblīs was sure that he got what he wanted, he went on in defiance and rebellion. He said,

﴾فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴿

﴾*"Because You have 'Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path."*﴿

meaning, as You have sent me astray. Ibn 'Abbās said that '*Aghwaytani*' means, "Misguided me." [1] Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on,

﴾صِرَاطَكَ الْمُسْتَقِيمَ﴿

﴾*Your straight path*﴿, the path of truth and the way of safety. I (Iblīs) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujāhid said that the 'straight path', refers to the truth. Imām Aḥmad recorded that Saburah bin Abi Al-Fākih said that he heard the Messenger of Allāh ﷺ saying,

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطُرُقِهِ، فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ، فَقَالَ: أَتُسْلِمُ وَتَذَرُ دِينَكَ وَدِينَ آبَائِكَ؟ قَالَ: فَعَصَاهُ وَأَسْلَمَ» قال: «فَقَعَدَ لَهُ بِطَرِيقِ الْهِجْرَةِ فَقَالَ: أَتُهَاجِرُ وَتَدَعُ أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَالْفَرَسِ فِي الطِّوَلِ، فَعَصَاهُ وَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، فَقَالَ: تُقَاتِلُ فَتُقْتَلُ فَتُنْكَحُ الْمَرْأَةُ وَيُقْسَمُ الْمَالُ، قَالَ: فَعَصَاهُ وَجَاهَدَ» وقال رسول الله ﷺ: «فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ قُتِلَ كَانَ حَقًّا عَلَى

[1] Aṭ-Ṭabari 12:332.

اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ وَقَصَتْهُ دَابَّةٌ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ»

«Shayṭān sat in wait for the Son of Ādam in all his paths. He sat in the path of Islām, saying, 'Would you embrace Islām and abandon your religion and the religion of your forefathers?' However, the Son of Ādam disobeyed Shayṭān and embraced Islām. So Shayṭān sat in the path of Hijrah (migration in the cause of Allāh), saying, 'Would you migrate and leave your land and sky?' But the parable of the Muhājir is that of a horse in his stamina So, he disobeyed Shayṭān and migrated. So Shayṭān sat in the path of Jihād, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihād. Therefore, whoever among them (Children of Ādam) does this and dies, it will be a promise from Allāh that He admits him into Paradise. If he is killed, it will be a promise from Allāh that He admits him into Paradise. If he drowns, it will be a promise from Allāh that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allāh that He admits him into Paradise.»[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on:

﴿ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ﴾

﴿Then I will come to them from before them﴾

Raising doubts in them concerning their Hereafter,

﴿وَمِنْ خَلْفِهِمْ﴾

﴿and (from) behind them﴾, making them more eager for this life,

﴿وَعَنْ أَيْمَانِهِمْ﴾

﴿from their right﴾, causing them confusion in the religion,

﴿وَعَن شَمَائِلِهِمْ﴾

﴿and from their left﴾ luring them to commit sins." [2]

This is meant to cover all paths of good and evil. *Shayṭān*

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[1] Aḥmad 3:483.

[2] Aṭ-Ṭabari 12:338.

discourages the people from the path of good and lures them to the path of evil. Al-Ḥākam bin Abbān said that 'Ikrimah narrated from Ibn 'Abbās concerning the *Āyah*,

﴿ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ﴾

﴾*Then I will come to them from before them and behind them, from their right and from their left,*﴿

"He did not say that he will come from above them, because the mercy descends from above."[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

﴾*and You will not find most of them to be thankful.*﴿

"means, those who single Him out [in worship]."[2] When *Shayṭān* said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allāh said,

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ۝ وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ۝﴾

﴾*And indeed Iblīs (Shayṭān) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.*﴿ [34:20-21].

This is why there is a *Ḥadīth* that encourages seeking refuge with Allāh from the lures of *Shayṭān* from all directions. Imām Aḥmad narrated that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ used to often recite this supplication in the morning and when the night falls,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»

[1] Aṭ-Ṭabari 12:341.

[2] Aṭ-Ṭabari 12:342.

﴾O Allāh! I ask You for well-being in this life and the Hereafter. O Allāh! I ask You for pardon and well-being in my religion, life, family and wealth. O Allāh! Cover my errors and reassure me in times of difficulty. O Allāh! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.﴿"

Waki' commented (about being killed from below), "This refers to earthquakes." [1] Abu Dāwud, An-Nasā'ī, Ibn Mājah, Ibn Ḥibbān and Al-Ḥākim collected this *Ḥadīth*,[2] and Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*."

﴿قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾﴾

﴾18. (Allāh) said (to Iblīs): "Get out from this (Paradise), Madh'ūman Madḥūra. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."﴿

Allāh emphasized His cursing, expelling, banishing and turning Shayṭan away from the uppermost heights, saying;

Ibn Jarīr said, "As for *Madh'ūm*, it is disgraced." And he said, "*Madḥūr* is the distanced, that is, he is banished and expelled."[3] 'Abdur-Raḥmān bin Zayd bin Aslam said, "We do not know of any who is *Madh'ūh* and *Madhmūm* except for one."[4] Sufyān Ath-Thawri narrated from Abu Isḥāq from At-Tamīmi from Ibn 'Abbās,

﴿اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا﴾

﴾Get out from this (Paradise), Madh'ūman Madḥūra﴿ "despised."[5] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on,

﴿اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا﴾

﴾Get out from this (Paradise), Madh'ūman Madḥūra﴿ [7:18] "Belittled and despised",[6] while As-Suddi commented,

[1] Aḥmad 2:25.

[2] Abu Dāwud 5:315, An-Nasā'ī 8:282, Ibn Mājah 2:1273, Ibn Ḥibbān 2:155 and Al-Ḥākim 1:517.

[3] Aṭ-Ṭabari 12:342.

[4] Aṭ-Ṭabari 12:344.

[5] Aṭ-Ṭabari 12:344.

[6] Aṭ-Ṭabari 12:343.

"Hateful and expelled." [1] Qatādah commented, "Cursed and despised",[2] while Mujāhid said, "Expelled and banished."[3] Ar-Rabī' bin Anas said that '*Madh'ūm*' means banished, while, '*Madḥūra*' means belittled.[4] Allāh said,

﴿لَمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ﴾

﴾Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.﴿

This is similar to

﴿قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾ وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾﴾

﴾(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shayṭān promises them nothing but deceit. "Verily, My servants - you have no authority over them. And All-Sufficient is your Lord as a Guardian."﴿ [17:63-65]

﴿وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾﴾

﴾19. "And O Ādam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.﴿

﴾20. Then Shayṭān whispered suggestions to them both in order

[1] Aṭ-Ṭabari 12:343.

[2] Aṭ-Ṭabari 12:343.

[3] Aṭ-Ṭabari 12:343.

[4] Aṭ-Ṭabari 12:344.

to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."﴾

﴿21. And he Qāsamahuma: "Verily, I am one of the sincere well-wishers for you both."﴾

Shayṭān's Deceit with Ādam and Ḥawwā' and Their eating from the Forbidden Tree

Allāh states that He allowed Ādam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in *Sūrat Al-Baqarah*. Thus, *Shayṭān* envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

﴿وَقَالَ﴾

﴿He (Shayṭān) said﴾ uttering lies and falsehood,

﴿مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ﴾

﴿"Your Lord did not forbid you this tree save you should become angels..."﴾

meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another *Āyah*,

﴿قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ﴾

﴿Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾ [20:120].

Here, the wording is similar, so it means, 'so that you do not become angels' as in;

﴿يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا﴾

﴿(Thus) does Allāh make clear to you (His Law) lest you go astray.﴾ [4:176]

meaning, so that you do not go astray, and,

﴿وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ﴾

﴿And He has affixed into the earth mountains standing firm,

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٢٣﴾ قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا
تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا
يُوَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ
آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾ يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ
الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ
إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا
فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ
لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ
أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا
هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ
أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

lest it should shake with you;❯ [16:15]

that is, so that the earth does not shake with you.

❮وَقَاسَمَهُمَا❯

❮*And he Qāsamahuma*❯, swore to them both by Allāh, saying,

❮إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ❯

❮*"Verily, I am one of the sincere well-wishers for you both."*❯ for I was here before you and thus have better knowledge of this place.

It is a fact that the believer in Allāh might sometimes become the victim of deceit. Qatādah commented on this *Āyah*, "*Shayṭān* swore by Allāh, saying, 'I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you.'"

❮فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾❯

❮*22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shayṭān is an open enemy unto you?"*❯

﴾23. *They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."*﴿

Ubayy bin Ka'b said, "Ādam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Ādam! Do you run away from Me?' He said, 'O Lord! I felt ashamed before You.'"[1] Ibn Jarīr and Ibn Marduwyah collected this statement using several chains of narration from Al-Ḥasan from Ubayy bin Ka'b who narrated it from the Prophet ﷺ.[2] However, relating the *Ḥadīth* to Ubayy is more correct.

Ibn 'Abbās commented on the *Āyah*,

﴿وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ﴾

﴾*And they began to cover themselves with the leaves of Paradise.*﴿

"Using fig leaves."[3] This statement has an authentic chain of narration leading to Ibn 'Abbās. Mujāhid said that they began to cover themselves with the leaves of Paradise, "Making them as a dress (or garment)."[4] Commenting on Allah's statement,

﴿يَنزِعُ عَنْهُمَا لِبَاسَهُمَا﴾

﴾*Stripping them of their raiment*﴿ [7:27]

Wahb bin Munabbih said, "The private parts of Ādam and Ḥawwā' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them." Ibn Jarīr reported this statement with an authentic chain of narration.[5]

Abdur-Razzāq reported from Qatādah, "Ādam said, 'O Lord!

[1] Aṭ-Ṭabari 12:354.
[2] Aṭ-Ṭabari 12:352.
[3] Aṭ-Ṭabari 12:354.
[4] Aṭ-Ṭabari 12:353.
[5] Aṭ-Ṭabari 12:355.

What if I repented and sought forgiveness?' Allāh said, 'Then, I will admit you into Paradise.' As for *Shayṭān*, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for."[1] Aḍ-Ḍaḥḥāk bin Muzāḥim commented,

﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ﴾

﴿*"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."*﴾

"These are the words that Ādam received from his Lord."[2]

﴿قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾﴾

﴿*24. (Allāh) said: "Get down, one of you an enemy to the other. On earth will be a dwelling place for you and an enjoyment for a time."*﴾

﴿*25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected)."*﴾

Sending Them All Down to Earth

It was said that,

﴿ٱهْبِطُوا۟﴾

﴿*Get down*﴾, was addressed to Ādam, Ḥawwā', Iblīs and the snake. Some scholars did not mention the snake, and Allāh knows best. The enmity is primarily between Ādam and Iblīs, and Ḥawwā' follows Ādam in this regard. Allāh said in *Sūrah Ṭā Hā*,

﴿ٱهْبِطَا مِنْهَا جَمِيعًۢا﴾

﴿*"Get you down (from the Paradise to the earth), both of you, together..."*﴾ [20:123].

If the story about the snake is true, then it is a follower of Iblīs. Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allāh knows if they are true. If having known these areas was useful for the people in matters of religion or

[1] 'Abdur-Razzāq 2:226. See *Sūrat Al-Baqarah* 2:37.

[2] Aṭ-Ṭabarī 12:357.

life, Allāh would have mentioned them in His Book, and His Messenger ﷺ would have mentioned them too. Allāh's statement,

﴿وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ﴾

﴾On earth will be a dwelling place for you and an enjoyment for a time.﴿

means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ﴾

﴾He (Allāh) said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected)."﴿

This *Āyah* is similar to Allāh's other statement,

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾

﴾Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴿ [20:55].

Allāh states that He has made the earth a dwelling place for the Children of Ādam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allāh will gather the first and last of creatures and reward or punish each according to his or her deeds.

﴿يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ﴾

﴾26. O Children of Ādam! We have bestowed Libās (raiment) upon you to cover yourselves with, and as Rīsh (adornment); and the Libās (raiment) of Taqwā, that is better. Such are among the Āyāt of Allāh, that they may remember.﴿

Bestowing Raiment and Adornment on Mankind

Allāh reminds His servants that He has given them *Libās* and *Rīsh*. *Libās* refers to the clothes that are used to cover the private parts, while *Rīsh* refers to the outer adornments used

for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarīr said that *Rīsh* includes furniture and outer clothes.[1]

'Abdur-Raḥmān bin Zayd bin Aslam commented on the *Āyah*,

﴿وَلِبَاسُ ٱلتَّقْوَىٰ﴾

﴿*and the Libās (raiment) of Taqwā...*﴾ "When one fears Allāh, Allāh covers his errors. Hence the '*Libās* of *Taqwā*' (that the *Āyah* mentions)."[2]

﴿يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾﴾

﴿*27. O Children of Ādam! Let not Shayṭān deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayāṭīn friends of those who believe not.*﴾

Warning against the Lures of *Shayṭān*

Allāh warns the Children of Ādam against Iblīs and his followers, by explaining about his ancient enmity for the father of mankind, Ādam peace be upon him. Iblīs plotted to have Ādam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from *Shayṭān* towards Ādam and mankind). Allāh said in a similar *Āyah*,

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

﴿*Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil is the exchange for the wrongdoers.*﴾ [18:50].

﴿وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ

[1] Aṭ-Ṭabari 12:364.

[2] Aṭ-Ṭabari 12:368.

أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾﴾

﴾28. And when they commit a Fāḥishah, they say: "We found our fathers doing it, and Allāh has commanded it for us." Say: "Nay, Allāh never commands Fāḥishah. Do you say about Allāh what you know not?"﴿

﴾29. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again."﴿

﴾30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayāṭīn as supporters instead of Allāh, and think that they are guided.﴿

Disbelievers commit Sins and claim that Allāh commanded Them to do so!

Mujāhid said, "The idolators used to go around the House (*Ka'bah*) in *Ṭawāf* while naked, saying, 'We perform *Ṭawāf* as our mothers gave birth to us.' The woman would cover her sexual organ with something saying, 'Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at)).'" Allāh sent down the *Āyah*,

﴿وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا﴾

﴾And when they commit a Fāḥishah (sin), they say: "We found our fathers doing it, and Allāh has commanded it for us."﴿[7:28][1]

I say, the Arabs, with the exception of the Quraysh, used to perform *Ṭawāf* naked. They claimed they would not make *Ṭawāf* while wearing the clothes that they disobeyed Allāh in. As for the Quraysh, known as *Al-Ḥums*,[2] they used to

[1] Literally: strictly religious. Called such, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary.'

[2] Aṭ-Ṭabari 12:377.

perform *Ṭawāf* in their regular clothes. Whoever among the Arabs borrowed a garment from one of *Al-Ḥums*, he would wear it while in *Ṭawāf*. And whoever wore a new garment, would discard it and none would wear it after him on completion of *Ṭawāf*. Those who did not have a new garment, or were not given one by *Al-Ḥums*, then they would perform *Ṭawāf* while naked. Even women would go around in *Ṭawāf* while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it." Women used to perform *Ṭawāf* while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allâh. Allâh then refuted them, Allāh said,

﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا ءَابَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا﴾

﴾*And when they commit a Fāḥishah, they say: "We found our fathers doing it, and Allāh has commanded it for us."*﴿

Allāh does not order *Faḥshā'*, but orders Justice and Sincerity

Allâh replied to this false claim,

﴿قُلْ﴾

﴾*Say*﴿, O Muḥammad, to those who claimed this,

﴿إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾

﴾*"Nay, Allāh never commands Faḥshā'..."*﴿

meaning, the practice you indulge in is a despicable sin, and Allāh does not command such a thing.

﴿أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴾*"Do you say about Allāh what you know not?"*﴿

that is, do you attribute to Allāh statements that you are not certain are true? Allâh said next,

﴿قُلْ أَمَرَ رَبِّى بِالْقِسْطِ﴾

﴾*Say: "My Lord has commanded justice, (fairness and honesty)"*﴿,

﴿وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴾"And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him..."﴿

This *Āyah* means, Allāh commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they conveyed from Allāh and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of *Shirk*.

The Meaning of being brought into Being in the Beginning and brought back again

Allāh's saying

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

﴾As He brought you in the beginning, so shall you be brought into being again﴿ [7:29]. Until;

﴿الضَّلَالَةُ﴾

﴾error.﴿ There is some difference over the meaning of:

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

﴾As He brought you in the beginning, so shall you be brought into being again.﴿

Ibn Abi Najīḥ said that Mujāhid said that it means, "He will bring you back to life after you die." [1] Al-Ḥasan Al-Baṣri commented, "As He made you begin in this life, He will bring you back to life on the Day of Resurrection."[2] Qatādah commented on:

﴿كَمَا بَدَأَكُمْ تَعُودُونَ﴾

﴾As He brought you in the beginning, so shall you be brought into being again.﴿

[1] At-Ṭabari 12:385.

[2] At-Ṭabari 12:385.

"He started their creation after they were nothing, and they perished later on, and He shall bring them back again."[1] 'Abdur-Raḥmān bin Zayd bin Aslam said, "As He created you in the beginning, He will bring you back in the end."[2] This last explanation was preferred by Abu Ja'far Ibn Jarir and he supported it with what he reported from Ibn 'Abbās, "The Messenger of Allah ﷺ stood up and gave us a speech, saying,

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللهِ حُفَاةً عُرَاةً غُرْلًا ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَٰعِلِينَ﴾»

«*O people! You will be gathered to Allāh while barefooted, naked and uncircumcised, ﴾As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it﴿*».[21:104] [3]

This *Hadīth* was collected in the Two *Ṣaḥīḥs*.[4]
'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿كَمَا بَدَأَكُمْ تَعُودُونَ ۝ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ﴾

﴾As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;﴿

"Allāh, the Exalted, began the creation of the Sons of Ādam, some believers and some disbelievers, just as He said,

﴿هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ﴾

﴾He it is Who created you, then some of you are disbelievers and some of you are believers﴿ [64:2].

He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers.[5] I say, what supports this meaning, is the *Hadīth* from Ibn Mas'ūd that Al-Bukhāri recorded, (that the Prophet ﷺ said:)

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[1] Aṭ-Ṭabari 12:385.
[2] Aṭ-Ṭabari 12:385.
[3] Aṭ-Ṭabari 12:386.
[4] *Fath Al-Bāri* 6:445 and 8:135 and Muslim 4:2194.
[5] Aṭ-Ṭabari 12:382.

«وَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ»

«*By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.*»[1]

We should combine this meaning – if it is held to be the correct meaning for the *Āyah* – with Allāh's statement:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

﴿*So set you your face towards the religion, Ḥanīfan. Allāh's Fiṭrah with which He has created mankind*﴾[2] [30:30],

and what is recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

«*Every child is born upon the Fiṭrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.*»[3]

Muslim recorded that 'Iyāḍ bin Ḥimār said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

[1] *Fatḥ Al-Bārī* 11:486.

[2] The meaning of this *Āyah* is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

[3] *Fatḥ Al-Bārī* 3:290 and Muslim 4:2047

«Allāh said, 'I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion.»[1]

The collective meaning here is, Allāh created His creatures so that some of them later turn believers and some turn disbelievers. Allāh has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy,

﴿هُوَ الَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ﴾

﴾He it is Who created you, then some of you are disbelievers and some of you are believers﴿ [64:2].

Also, a *Ḥadīth* states,

«كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا»

«All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.»[2]

Allāh's decree will certainly come to pass in His creation. Verily, He it is

﴿وَالَّذِى قَدَّرَ فَهَدَىٰ﴾

﴾Who has measured (everything); and then guided﴿ [87:3], and,

﴿الَّذِى أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾

﴾He Who gave to each thing its form and nature, then guided it aright﴿ [20:50].

And in the Two *Ṣaḥīḥs*:

«فَأَمَّا مَنْ كَانَ مِنْكُمْ مِنْ أَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ»

[1] Muslim 4:2197.

[2] Muslim 1:203.

سورة الأعراف ١٥٤ الجزء ٨

يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٖ وَكُلُواْ وَٱشْرَبُواْ
وَلَا تُسْرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ
ٱلَّتِيٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِۚ قُلْ هِيَ لِلَّذِينَ ءَامَنُواْ
فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةٗ يَوْمَ ٱلْقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلْأٓيَٰتِ
لِقَوْمٖ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُواْ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ
سُلْطَٰنٗا وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ أَجَلٞۖ
فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةٗ وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾
يَٰبَنِيٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٞ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِي فَمَنِ
ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُواْ عَنْهَآ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِۖ هُمْ
فِيهَا خَٰلِدُونَ ﴿٣٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ
بِـَٔايَٰتِهِۦٓۚ أُوْلَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِۖ حَتَّىٰٓ إِذَا جَآءَتْهُمْ
رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓاْ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِۖ
قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُواْ كَٰفِرِينَ ﴿٣٧﴾

«As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable».[1]

This is why Allāh said here,

﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ﴾

﴾A group He has guided, and a group deserved to be in error;﴿

Allāh then explained why,

﴿إِنَّهُمُ ٱتَّخَذُواْ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ﴾

﴾(because) surely, they took the Shayāṭīn as supporters instead of Allāh﴿.

Ibn Jarīr said, "This is one of the clearest arguments proving the mistake of those who claim that Allāh does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allāh has differentiated between the two in this noble *Āyah*, doing so in both name and judgement."[2]

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[1] Aṭ-Ṭabari 12:388. See the explanation of *Sūrat At-Tawbah* 9:115, and Aṭ-Ṭabari's comments on it.

[2] *Fatḥ Al-Bārī* 3:267 and Muslim 4:2039.

﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ۝٣١﴾

﴾31. O Children of Ādam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allāh) likes not the wasteful.﴿

Allāh commands taking Adornment when going to the *Masjid*

This honorable *Āyah* refutes the idolators' practice of performing *Ṭawāf* around the Sacred House while naked. Muslim, An-Nasā'ī and Ibn Jarīr, (the following wording is that of Ibn Jarīr) recorded that Shu'bah said that Salamah bin Kuhayl said that Muslim Al-Baṭīn said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow."[1]

Allāh said in reply,

﴿خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ﴾

﴾Take your adornment to every Masjid,﴿ Al-'Awfi said that Ibn 'Abbas commented on:

﴿خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ﴾

﴾Take your adornment to every Masjid﴿

"There were people who used to perform *Ṭawāf* around the House while naked, and Allāh ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer."[2] Mujāhid, 'Aṭā', Ibrāhīm An-Nakha'ī, Sa'īd bin Jubayr, Qatādah, As-Suddi, Aḍ-Ḍaḥḥāk and Mālik narrated a similar saying from Az-Zuhri,[3] and from several of the Salaf. They said that this *Āyah* was

[1] Muslim 4:2320, An-Nasā'ī in *Al-Kubrā*, 6:345 and Aṭ-Ṭabari 12:390

[2] Aṭ-Ṭabari 12:391

[3] Aṭ-Ṭabari 12:392-394.

revealed about the idolators who used to perform *Ṭawāf* around the House while naked.

This *Āyah* (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and *'Īd* prayers. It is also recommended [for men] to wear perfume for prayer, because it is adornment, and to use *Siwāk* for it is part of what completes adornment.

The best color for clothes is white, for Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمُ الْإِثْمِدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»

«*Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.*»[1]

This *Ḥadīth* has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imam Muslim. Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[2]

Prohibiting Extravagance

Allāh said,

﴿وَكُلُوا وَاشْرَبُوا﴾

﴾*And eat and drink..*﴿. Al-Bukhāri said that Ibn 'Abbās said, "Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance."[3] Ibn Jarīr said that Muḥammad bin 'Abdul-A'lā narrated to us that Muḥammad bin Thawr narrated to us from Ma'mar from Ibn Ṭāwus from his father who said that Ibn 'Abbās said, "Allāh has allowed eating and drinking, as long as it does not contain extravagance or arrogance."[4] This chain is *Ṣaḥīḥ*. Imām Aḥmad recorded that Al-Miqdām bin Ma'dīkarib Al-Kindi said

[1] Aḥmad 1:247.

[2] Abu Dāwud 4:332, *Tuḥfat Al-Aḥwadhi* 7:72 and Ibn Mājah 1:473.

[3] *Fatḥ Al-Bāri* 1:264.

[4] Aṭ-Ṭabari 12:394.

that he heard the Messenger of Allāh ﷺ saying,

«مَا مَلَأَ ابْنُ آدَمَ وِعَاءً شَرًّا مِنْ بَطْنِهِ بِحَسْبِ ابْنِ آدَمَ أُكَلَاتٍ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ فَاعِلًا لَا مَحَالَةَ فَثُلُثٌ طَعَامٌ وَثُلُثٌ شَرَابٌ وَثُلُثٌ لِنَفَسِهِ»

«The Son of Ādam will not fill a pot worse for himself than his stomach. It is enough for the Son of Ādam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.»[1]

An-Nasā'ī and At-Tirmidhi collected this *Hadīth*,[2] At-Tirmidhi said, "*Hasan*" or "*Hasan Sahīh*" according to another manuscript.

'Atā' Al-Khurāsāni said that Ibn 'Abbās commented on the *Āyah*,

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴾And eat and drink but waste not by extravagance, certainly He (Allāh) likes not the wasteful.﴿

"With food and drink."[3] Ibn Jarīr commented on Allāh's statement,

﴿إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴾Certainly He (Allāh) likes not the wasteful.﴿

"Allah the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded."[4]

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

[1] Ahmad 4:132.

[2] *Tuhfat Al-Ahwadhi* 7:51 and An-Nasā'ī 4:178.

[3] At-Tabari 12:394.

[4] At-Tabari 12:395.

﴾32. *Say: "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants, and Aṭ-Ṭayyibāt (good things) of sustenance?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection." Thus We explain the Āyāt in detail for people who have knowledge.*﴿

Allāh refutes those who prohibit any type of food, drink or clothes according to their own understanding, without relying on what Allāh has legislated,

﴾قُلْ﴿

﴾*Say*﴿ O Muḥammad, to the idolators who prohibit some things out of false opinion and fabrication,

﴾مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ﴿

﴾*Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants*﴿

meaning, these things were created for those who believe in Allāh and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

﴾قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾﴿

﴾33. *Say: "(But) the things that my Lord has indeed forbidden are the Fawāḥish (immoral deeds) whether committed openly or secretly, and Ithm, and transgression without right, and joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."*﴿

Fāḥishah, Sin, Transgression, *Shirk* and Lying about Allāh are prohibited

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«لَا أَحَدَ أَغْيَرُ مِنَ اللهِ فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبُّ

إِلَيْهِ الْمَدْحُ مِنَ اللهِ»

«None is more jealous than Allah, and this is why He prohibited Fawāhish, committed openly or in secret. And none likes praise more than Allāh».[1]

This was also recorded in the Two *Sahīhs*.[2] In the explanation of *Sūrat Al-An'ām*, we explained the *Fāhishah* that is committed openly and in secret. Allāh said next,

﴿وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ﴾

﴾and Ithm, and transgression without right,﴿ [7:33].

As-Suddi commented, "*Al-Ithm* means, 'disobedience'. As for unrighteous oppression, it occurs when you transgress against people without justification."[3] Mujāhid said, "*Ithm* includes all types of disobedience. Allāh said that the oppressor commits oppression against himself."[4] Therefore, the meaning of, *Ithm* is the sin that one commits against himself, while 'oppression' pertains to transgression against other people, and Allāh prohibited both. Allah's statement,

﴿وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا﴾

﴾and joining partners with Allah for which He has given no authority,﴿

prohibits calling partners with Allāh in worship.

﴿وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴾and saying things about Allāh of which you have no knowledge.﴿

such as lies and inventions, like claiming that Allāh has a son, and other evil creeds that you – O idolators – have no knowledge of. This is similar to His saying:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ﴾

﴾So shun the abomination (worshipping) of the idols﴿ [22:30].

[1] Ahmad 1:381.

[2] *Fath Al-Bāri* 9:230 and Muslim 4:2114.

[3] At-Tabari 12:403.

[4] At-Tabari 12:403.

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾﴾

﴾34. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).﴿

﴾35. O Children of Ādam! If there come to you Messengers from among you, reciting to you My Āyāt, then whosoever has Taqwā and becomes righteous, on them shall be no fear nor shall they grieve.﴿

﴾36. But those who reject Our Āyāt and treat them with arrogance, they are the dwellers of the Fire, they will abide therein forever.﴿

Allāh said,

﴿وَلِكُلِّ أُمَّةٍ﴾

﴾*And every Ummah has*﴿, meaning, each generation and nation,

﴿أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ﴾

﴾*its appointed term; when their term comes*﴿ which they were destined for,

﴿لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

﴾*neither can they delay it nor can they advance it an hour (or a moment)*﴿.

Allāh then warned the Children of Ādam that He sent to them Messengers who conveyed to them His *Āyāt*. Allāh also conveyed good news, as well as warning,

﴿فَمَنِ اتَّقَى وَأَصْلَحَ﴾

﴾*then whosoever has Taqwā and becomes righteous*﴿ by abandoning the prohibitions and performing acts of obedience,

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا﴾

﴾*on them shall be no fear nor shall they grieve. But those who reject Our Āyāt and treat them with arrogance,*﴿

meaning, their hearts denied the *Āyāt* and they were too

arrogant to abide by them,

﴿أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿they are the dwellers of the Fire, they will abide therein forever.﴾

without end to their dwelling in it.

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ﴾

﴿37. Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt? For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.﴾

Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death

Allāh said,

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ﴾

﴿Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt?﴾

meaning, none is more unjust than whoever invents a lie about Allāh or rejects the *Āyāt* that He has revealed. Muḥammad bin Ka'b Al-Quraẓi said that,

﴿أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ﴾

﴿For such their appointed portion will reach them from the Book﴾

refers to each person's deeds, alloted provisions and age.[1] Similar was said by Ar-Rabī' bin Anas and 'Abdur-Raḥmān bin Zayd bin Aslam.[2] Allāh said in similar statements,

[1] At-Ṭabari 12:413.

[2] At-Ṭabari 12:413-414.

﴿إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ۝ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ۝﴾

﴾*Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.*﴿ [10:69-70]

and,

﴿وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ نُمَتِّعُهُمْ قَلِيلًا﴾

﴾*And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.*﴿ [31:23-24].

Allāh said next,

﴿حَتَّى إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ﴾

﴾*until when Our messengers come to them to take their souls.*﴿

Allāh states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, "Where are the so-called partners (of Allāh) whom you used to call in the life of this world, invoking and worshipping them instead of Allāh? Call them so that they save you from what you are suffering." However, the idolators will reply,

﴿ضَلُّوا عَنَّا﴾

﴾*"They have vanished and deserted us"*﴿ meaning, we have lost them and thus, we do not hope in their benefit or aid,

﴿وَشَهِدُوا عَلَى أَنفُسِهِمْ﴾

﴾*And they will bear witness against themselves*﴿

they will admit and proclaim against themselves,

﴿أَنَّهُمْ كَانُوا كَافِرِينَ﴾

﴾*that they were disbelievers.*﴿

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾﴾

﴾38. (Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they are all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."﴿

﴾39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."﴿

People of the Fire will dispute and curse Each Other

Allāh mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His *Āyat*,

﴿ادْخُلُوا فِي أُمَمٍ﴾

﴾*Enter you in the company of nations*﴿, who are your likes and similar to you in conduct,

﴿قَدْ خَلَتْ مِن قَبْلِكُم﴾

﴿*Who passed away before you*﴾ from the earlier disbelieving nations,

﴿مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ﴾

﴿*Of men and Jinn, into the Fire.*﴾ Allāh said next,

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا﴾

﴿*Every time a new nation enters, it curses its sister nation (that went before)*﴾

Al-Khalīl (Prophet Ibrāhīm), peace be upon him, said,

﴿ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

﴿*"But on the Day of Resurrection, you shall deny each other*﴾ [29:25].

Also, Allāh said,

﴿إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَـٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَـٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾﴾

﴿*When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire*﴾ [2:166-167].

Allāh's statement,

﴿حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا﴾

﴿*until they are all together in the Fire*﴾ means, they are all gathered in the Fire,

﴿قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ﴾

﴿*The last of them will say to the first of them*﴾

that is, the nation of followers that enter last will say this to

the first nations to enter. This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allāh, because they were the ones who misguided them from the correct path, saying,

﴿رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ﴾

﴾*"Our Lord! These misled us, so give them a double torment of the Fire."*﴿

multiply their share of the torment. Allāh said in another instance,

﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠ ﴿٦٦﴾ وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ﴾

﴾*On the Day when their faces will be turned over in the Fire, they will say: "Oh! Would that we had obeyed Allāh and obeyed the Messenger." And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment."*﴿ [33:66-68].

Allāh said in reply,

﴿قَالَ لِكُلٍّ ضِعْفٌ﴾

﴾*He will say: "For each one there is double (torment)..."*﴿,

We did what you asked, and recompensed each according to their deeds.' Allāh said in another *Āyah*,

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا﴾

﴾*Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment*﴿[16:88].

Furthermore, Allāh said,

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ﴾

﴾*And verily, they shall bear their own loads, and other loads besides their own*﴿ [29:13] and,

﴿وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ﴾

﴾*And also (some thing) of the burdens of those whom they*

misled without knowledge﴾ [16:25].

﴿وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ﴾

﴿*The first of them will say to the last of them*﴾ meaning, the followed will say to the followers,

﴿فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

﴿*"You were not better than us..."*﴾ meaning, you were led astray as we were led astray, according to As-Suddi.[1]

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ﴾

﴿*"So taste the torment for what you used to earn."*﴾

Allāh again described the condition of the idolators during the gathering (of Resurrection), when He said;

﴿قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم ۖ بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا ۚ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾﴾

﴿*And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?*﴾ [34:32-33]

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾﴾

﴿*40. Verily, those who belie Our Āyāt and treat them with*

[1] Aṭ-Ṭabari 12:420.

arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamal goes through the eye of the needle. Thus do We recompense the criminals.﴾

﴿*41. Theirs will be Mihād from the Fire, and over them Ghawāsh. Thus do We recompense the wrongdoers.*﴾

Doors of Heaven shall not open for Those Who deny Allāh's *Āyāt*, and They shall never enter Paradise

Allāh said,

﴿لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ﴾

﴿*for them the gates of the heavens will not be opened,*﴾

meaning, their good deeds and supplication will not ascend through it, according to Mujāhid, Sa'īd bin Jubayr and Ibn 'Abbās, as Al-'Awfi and 'Ali bin Abi Ṭalḥah reported from him.[1] Ath-Thawri narrated that, Layth said that 'Aṭā' narrated this from Ibn 'Abbās.[2] It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls, according to Aḍ-Ḍaḥḥāk who reported this from Ibn 'Abbās.[3] As-Suddi and several others mentioned this meaning.[4] What further supports this meaning, is the report from Ibn Jarīr that Al-Barā' said that the Messenger of Allāh mentioned capturing the soul of the '*Fājir*' (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet ﷺ said,

«فَيَصْعَدُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانٌ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُدْعَى بِهَا فِي الدُّنْيَا، حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ فَيَسْتَفْتِحُونَ بَابَهَا لَهُ فَلَا يُفْتَحُ لَهُ»

«*So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this?' They will reply, 'The soul of so-and-so,' calling him by the*

[1] Aṭ-Ṭabari 12:422-423.

[2] Aṭ-Ṭabari 12:422.

[3] Aṭ-Ṭabari 12:422.

[4] Aṭ-Ṭabari 12:422.

worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.»

The Prophet ﷺ then recited,

﴿لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَآءِ﴾

﴾*For them the gates of heaven will not be opened*﴿.[1]

This is a part of a long *Hadīth* which was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah.[2]

Ibn Jurayj commented on the *Āyah*,

﴿لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَآءِ﴾

﴾*for them the gates of heaven will not be opened,*﴿

"(The gates of heaven) will not be opened for their deeds or souls."[3] This explanation combines the two meanings we gave above, and Allāh knows best. Allāh's statement,

﴿وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِى سَمِّ الْخِيَاطِ﴾

﴾*and they will not enter Paradise until the Jamal goes through the eye of the needle.*﴿

refers to the male camel. Ibn Mas'ūd said it is a male camel from the she camel. In another narration it refers to the spouse of the she camel.[4] Mujāhid and 'Ikrimah said that Ibn 'Abbās used to recite this *Ayāh* this way, "Until the *Jummal* goes through the eye of the needle", whereas '*Jummal*' is a thick rope.[5] Allāh's statement,

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ﴾

﴾*Theirs will be Mihād from the Fire*﴿ means, beds, while;

﴿وَمِن فَوْقِهِمْ غَوَاشٍ﴾

﴾*and over them Ghawāsh*﴿, means, coverings, according to Muḥammad bin Ka'b Al-Quraẓi.[6] Similar was said by Aḍ-

[1] Aṭ-Ṭabari 12:422.

[2] Abu Dāwud 5:114, An-Nasā'ī 4:87 and Ibn Mājah 1:494.

[3] Aṭ-Ṭabari 12:423.

[4] Aṭ-Ṭabari 12:428.

[5] Aṭ-Ṭabari 12:431.

[6] Aṭ-Ṭabari 12:436.

Ḍaḥḥāk bin Muzāḥim and As-Suddi.[1] Allāh said next,

﴿وَكَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ﴾

﴾Thus do We recompense the wrongdoers.﴿

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

﴾42. But those who believed, and worked righteousness – We burden not any person beyond his scope – such are the dwellers of Paradise. They will abide therein.﴿

﴾43. And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."﴿

Destination of Righteous Believers

After Allāh mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴾But those who believed, and worked righteousness﴿

Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the *Āyāt* of Allāh and were arrogant with them. Allāh also said that embracing faith and implementing it are easy, when He said,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ﴾

﴾But those who believed, and worked righteousness – We

[1] At-Ṭabari 12:436.

burden not any person beyond his scope – such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any Ghill;﴾

meaning, envy and hatred. Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَاقْتُصَّ لَهُمْ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَدَلُّ مِنْهُ بِمَسْكَنِهِ كَانَ فِي الدُّنْيَا»

«*After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.*»[1]

As-Suddi said about Allāh's statement,

﴿وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ﴾

﴿*And We shall remove from their breasts any Ghill; rivers flowing under them,*﴾

"When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty." [2]

An-Nasā'ī and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللهَ هَدَانِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللهَ هَدَانِي، فَيَكُونُ لَهُ حَسْرَةً»

[1] *Fatḥ Al-Bāri* 5:115.

[2] Aṭ-Ṭabari 12:439.

وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا۟ نَعَمْ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن
لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا
عِوَجًا وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ ﴿٤٥﴾ وَبَيْنَهُمَا حِجَابٌ وَعَلَى ٱلْأَعْرَافِ
رِجَالٌ يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ أَن سَلَٰمٌ عَلَيْكُمْ
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ ۞ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ تِلْقَآءَ
أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾ وَنَادَىٰٓ أَصْحَٰبُ
ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَىٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ
وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ
ٱللَّهُ بِرَحْمَةٍ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ
﴿٤٩﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا
مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى
ٱلْكَٰفِرِينَ ﴿٥٠﴾ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا
وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟
لِقَآءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾

«*Each of the people of Paradise will see his seat in the Fire and he will say, 'Had not Allāh guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, 'Might that Allāh had guided me!' So it will be a cause of anguish for him.*»[1]

This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, "This is the Paradise that you inherited because of what you used to do." This means, because of your good deeds, you earned Allāh's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two *Ṣaḥīḥ*s that the Prophet ﷺ said,

«وَاعْلَمُوا أَنَّ أَحَدَكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّة»

«*And know that the good deeds of one of you will not admit him into Paradise.*»

They said, "Not even you, O Allāh's Messenger?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«*Not even I, unless Allāh grants it to me out of His mercy and*

[1] An-Nasā'ī in *Al-Kubrā* 6:447.

favor.﴾[1]

﴿وَنَادَىٰ أَصْحَـٰبُ ٱلْجَنَّةِ أَصْحَـٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا۟ نَعَمْ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّـٰلِمِينَ ۝٤٤ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْـَٔاخِرَةِ كَـٰفِرُونَ ۝٤٥﴾

﴾*44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."*﴿

﴾*45. Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.*﴿

People of Hellfire will feel Anguish upon Anguish

Allāh mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

﴿قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا۟ نَعَمْ﴾

﴾*"We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)?" They shall say: "Yes."*﴿

In *Sūrat Aṣ-Ṣāffāt*, Allāh mentioned the one who had a disbelieving companion,

﴿فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ۝٥٥ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ۝٥٦ وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ۝٥٧ أَفَمَا نَحْنُ بِمَيِّتِينَ ۝٥٨ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝٥٩﴾

﴾*So he looked down and saw him in the midst of the Fire. He said: "By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more)? Except our first*

[1] *Fatḥ Al-Bārī* 11:300 and Muslim 4:2170.

death, and we shall not be punished?"﴾ [37:55-59].

Allāh will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

﴿هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ۝ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ۝ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝﴾

﴾*This is the Fire which you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do*﴿ [52:14-16].

The Messenger of Allāh ﷺ admonished the inhabitants of the well at Badr:

«يَا أَبَا جَهْلِ بْنَ هِشَامٍ وَيَا عُتْبَةُ بْنَ رَبِيعَةَ وَيَا شَيْبَةُ بْنَ رَبِيعَةَ - وَسَمَّى رُؤُوسَهُمْ - هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

«*O Abu Jahl bin Hishām! O 'Utbah bin Rabī'ah! O Shaybah bin Rabī'ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire)? I certainly found what my Lord has promised me to be true (victory).*»

'Umar said, "O Allāh's Messenger! Do you address a people who have become rotten carrion?" He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا»

«*By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.*»[1]

Allāh's statement,

﴿فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ﴾

﴾*Then a crier will proclaim between them*﴿ will herald and announce,

﴿أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾

﴾*The curse of Allāh is on the wrongdoers*﴿ meaning, the curse will

[1] Muslim 3:2203.Those were the disbelievers of the Quraysh who were killed at the battle of Badr, Their corpses were thrown into the well.

reside with the wrongdoers. Allāh then described them by saying,

﴿الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا﴾

﴾Those who hindered (men) from the path of Allāh, and would seek to make it crooked﴿

meaning, they hindered the people from following Allāh's path, His Law, and what the Prophets brought. They sought to make Allah's path appear crooked and winding, so that no one would follow it. Allāh said,

﴿وَهُم بِالْآخِرَةِ كَٰفِرُونَ﴾

﴾and they were disbelievers in the Hereafter﴿

They disbelieved in the Meeting with Allāh in the Hereafter. They used to deny this will ever occur, not accepting it nor believing in it. This is why they used to discount the seriousness of the evil deeds and statements that they committed, because they did not fear any reckoning or punishment. Therefore, they were and are indeed the worst people in statement and action.

﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ۝ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ۝﴾

﴾46. And between them will be a (barrier) screen and on Al-A'raf will be men, who would recognize all, by their marks. And they will call out to the dwellers of Paradise, "Peace be on you" and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).﴿

﴾47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers."﴿

The People of *Al-A'rāf*

After Allāh mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire, which prevents the people of the Fire from reaching Paradise. Ibn Jarīr said, "It is the wall

that Allāh described,

﴿فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ﴾

﴾*So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.*﴿ [57:13]

It is also about *Al-A'rāf* that Allāh said,

﴿وَعَلَى ٱلْأَعْرَافِ رِجَالٌ﴾

﴾*and on Al-A'rāf will be men*﴿." [1]

Ibn Jarīr recorded that As-Suddi said about Allāh's statement,

﴿وَبَيْنَهُمَا حِجَابٌ﴾

﴾*And between them will be a screen*﴿ "It is the wall, it is *Al-A'rāf*."[2] Mujāhid said, "*Al-A'rāf* is a barrier between Paradise and the Fire, a wall that has a gate."[3]

Ibn Jarīr said, "*Al-A'rāf* is plural for *'Urf*, where every elevated piece of land is known as *'Urf* to the Arabs."

As-Suddi said, "*Al-A'rāf* is so named because its residents recognize (*Ya'rifūn*) the people. *Al-A'rāf's* residents are those whose good and bad deeds are equal, as Ḥudhayfah, Ibn 'Abbās, Ibn Mas'ūd and several of the Salaf and later generations said." Ibn Jarīr recorded that Ḥudhayfah was asked about the people of *Al-A'rāf* and he said, "A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allāh judges them."[4]

Ma'mar said that Al-Ḥasan recited this *Āyah*,

﴿لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ﴾

﴾*and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).*﴿

Then he said, "By Allāh! Allāh did not put this hope in their hearts, except for an honor that He intends to bestow on

[1] Aṭ-Ṭabari 12:249.

[2] Aṭ-Ṭabari 12:449.

[3] Aṭ-Ṭabari 12:451.

[4] Aṭ-Ṭabari 12:453.

them."[1] Qatādah said; "Those who hope are those among you whom Allāh informed of their places."[2]

Allāh said next,

﴿وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

﴾*And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers."*﴿

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "When the people of *Al-A'rāf* look at the people of the Fire and recognize them, they will supplicate, 'O Lord! Do not place us with the people who are wrongdoers.'"[3]

﴿وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ۝ أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ ۝﴾

﴾*48. And the men on Al-A'rāf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance?"*﴿

﴾*49. "Are they those, of whom you swore that Allāh would never show them mercy? (Behold! It has been said to them): 'Enter Paradise, no fear shall be on you, nor shall you grieve.'"*﴿

Allāh states that the people of *Al-A'rāf* will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire, saying,

﴿مَا أَغْنَىٰ عَنكُمْ جَمْعُكُمْ﴾

﴾*"Of what benefit to you was your gathering..."*﴿ meaning, your great numbers,

﴿وَمَا كُنتُمْ تَسْتَكْبِرُونَ﴾

﴾*"...and your arrogance?"*﴿ This *Āyah* means, your great numbers and wealth did not save you from Allāh's torment. Rather, you are dwelling in His torment and punishment. 'Ali

[1] 'Abdur-Razzāq 2:230.

[2] Aṭ-Ṭabarī 12:465.

[3] Aṭ-Ṭabarī 12:463.

bin Abi Ṭalḥah reported from Ibn 'Abbās,

﴿أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ﴾

﴾Are they those, of whom you swore that Allāh would never show them mercy?﴿

refers to the people of *Al-A'rāf* who will be told when Allāh decrees:

﴿ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ﴾

﴾(Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."﴿[1]

﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ۝ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ۝﴾

﴾50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden for the disbelievers.﴿

﴾51. "Who took their religion as amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Āyāt.﴿

The Favors of paradise are Prohibited for the People of the Fire

Allāh emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. As-Suddi said,

﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ﴾

﴾And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with."﴿

"That is food".[2] Ath-Thawri said that 'Uthmān Ath-Thaqafi

[1] Aṭ-Ṭabari 12:469.

[2] Aṭ-Ṭabari 12:473.

said that Sa'īd bin Jubayr commented on this *Āyah*, "One of them will call his father or brother, 'I have been burned, so pour some water on me.' The believers will be asked to reply, and they will reply,

﴿إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ﴾

﴾*"Both Allāh has forbidden to the disbelievers."*﴿"[1]

'Abdur-Raḥmān bin Zayd bin Aslam said that,

﴿إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ﴾

﴾*"Both Allāh has forbidden to the disbelievers."*﴿ "Refers to the food and drink of Paradise."[2]

Allāh describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allāh commanded,

﴿فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا﴾

﴾*So this Day We shall forget them as they forgot their meeting of this Day*﴿

meaning, Allāh will treat them as if He has forgotten them. Certainly, nothing escapes Allāh's perfect watch and He never forgets anything. Allāh said in another *Āyah*,

﴿فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى﴾

﴾*In a Record. My Lord neither errs nor forgets*﴿ [20:52]

Allāh said – that He will forget them on that Day – as just recompense for them, because,

﴿نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ﴾

﴾*They have forgotten Allāh, so He has forgotten them*﴿ [9:67]

﴿كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ﴾

﴾*Like this: Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected*﴿ [20:126] and,

﴿وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا﴾

[1] Aṭ-Ṭabari 12:474.

[2] Aṭ-Ṭabari 12:474.

وَلَقَدْ جِئْنَاهُم بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ
الَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَل لَّنَا
مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ
قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٥٣﴾
إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ ادْعُوا رَبَّكُمْ تَضَرُّعًا
وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ الَّذِي يُرْسِلُ
الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا
ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ
الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

﴾*And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours."*﴿ [45:34]

Al-'Awfi reported that Ibn 'Abbās commented on,

﴾فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا﴿

﴾*So this Day We shall forget them as they forgot their meeting of this Day*﴿

"Allāh will forget the good about them, but not their evil."

And 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "We shall forsake them as they have forsaken the meeting of this Day of theirs." Mujāhid said, "We shall leave them in the Fire." As-Suddi said, "We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs."

It is recorded in the *Ṣaḥīḥ* that Allāh will say to the servant on the Day of Resurrection:

«أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: أَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟ فَيَقُولُ: لَا، فَيَقُولُ اللهُ تَعَالَى: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي»

«*"Have I not gotten you married? Have I not honored you? Have I not made horses and camels subservient for you and allowed you to become a leader and a master?" He will say, "Yes." Allāh will say, "Did you think that you will meet*

Me?" He will say, "No." Allāh the Exalted will say, 'Then this Day, I will forget you as you have forgotten Me."'[1]

﴿وَلَقَدْ جِئْنَاهُم بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَل لَّنَا مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٥٣﴾﴾

﴾*52. Certainly, We have brought to them a Book (the Qur'ān) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.*﴿

﴾*53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost themselves and that which they used to fabricate has gone away from them.*﴿

The Idolators have no Excuse

Allāh states that He has left no excuse for the idolators, for He has sent to them the Book that the Messenger ﷺ came with, and which is explained in detail,

﴿كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ﴾

﴾*(This is) a Book, the Āyāt whereof are perfected (in every sphere of knowledge), and then explained in detail*﴿ [11:1]

Allāh said next,

﴿فَصَّلْنَاهُ عَلَىٰ عِلْمٍ﴾

﴾*We have explained in detail with knowledge*﴿ meaning, 'We have perfect knowledge of what We explained in it'. Allāh said in another *Āyah*,

﴿أَنزَلَهُ بِعِلْمِهِ﴾

[1] Muslim 4:2279.

﴾He has sent it down with His Knowledge,﴿ [4:166]

The meaning here is that after Allāh mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allāh also said;

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

﴾And We never punish until We have sent a Messenger (to give warning).﴿ [17:15]

This is why Allāh said here,

﴿هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُ﴾

﴾Await they just for the final fulfillment of the event?﴿

in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujāhid and several others.[1]

﴿يَوْمَ يَأْتِي تَأْوِيلُهُ﴾

﴾On the Day the event is finally fulfilled,﴿ on the Day of Resurrection, according to Ibn 'Abbās,[2]

﴿يَقُولُ الَّذِينَ نَسُوهُ مِن قَبْلُ﴾

﴾those who neglected it before will say﴿ those who ignored it in this life and neglected abiding by its implications will say,

﴿قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَل لَّنَا مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا﴾

﴾"Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf?"﴿

so that we are saved from what we ended up in.

﴿أَوْ نُرَدُّ﴾

﴾"Or could we be sent back"﴿, to the first life,

﴿فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

﴾"So that we might do (good) deeds other than those (evil) deeds which we used to do?"﴿.

[1] Aṭ-Ṭabari 12:479.

[2] Aṭ-Ṭabari 12:479.

This part of the *Āyah* is similar to Allāh's statement,

﴿وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾﴾

﴾*If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars*﴿ [6:27-28]

Allāh said here,

﴿قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾

﴾*Verily, they have lost themselves and that which they used to fabricate has gone away from them.*﴿

meaning, they destroyed themselves by entering the Fire for eternity,

﴿وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾

﴾*And that which they used to fabricate has gone away from them.*﴿

What they used to worship instead of Allāh abandoned them and will not intercede on their behalf, aid them or save them from their fate.

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾

﴾*54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (Istawā) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!*﴿

The Universe was created in Six Days

Allāh states that He created the universe, the heavens and

earth and all that is in, on and between them in six days, as He has stated in several *Āyāt* in the Qur'ān. These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Ādam was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujāhid,[1] Imām Aḥmad bin Ḥanbal, and from Ibn 'Abbas according to Aḍ-Ḍaḥḥāk's narration from him. As for Saturday, no creation took place in it since it is the seventh day of [of the week]. The word 'As-Sabt' means stoppage, or break.

Imām Aḥmad recorded Abu Hurayrah saying: 'Allāh's Messenger ﷺ told me:

«خَلَقَ اللهُ، [عَزَّ وَجَلَّ]، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الاثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلَاثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الْأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ».

«Allāh created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Ādam after 'Aṣr on Friday. He was the last created during the last hour of Friday, between 'Aṣr and the night.»[2]

Meaning of *Istawā*

As for Allāh's statement,

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾.

﴾and then He rose over (Istawā) the Throne﴿

the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors

[1] Aṭ-Ṭabari 12:482.

[2] Aḥmad 2:327 and Muslim no. 2149

took in this regard, such as Mālik, Al-Awzā'ī, Ath-Thawrī, Al-Layth bin Sa'd, Ash-Shāfi'ī, Aḥmad, Isḥāq bin Rāhwayh and the rest of the scholars of Islām, in past and present times. Surely, we accept the apparent meaning of, *Al-Istawā*, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allāh with the creation is to be rejected, for nothing is similar to Allāh,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴾*There is nothing like Him, and He is the All-Hearer, the All-Seer.*﴿ [42:11]

Indeed, we assert and affirm what the Imāms said, such as Nu'aym bin Ḥammād Al-Khuzā'ī, the teacher of Imām Al-Bukhārī, who said, "Whoever likens Allāh with His creation, will have committed *Kufr*. Whoever denies what Allāh has described Himself with, will have committed *Kufr*. Certainly, there is no resemblance (of Allāh with the creation) in what Allāh and His Messenger ﷺ have described Him with. Whoever attests to Allāh's attributes that the plain *Āyāt* and authentic *Ḥadīths* have mentioned, in the manner that suits Allāh's majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance."

The Day and the Night are among the Signs of Allāh

Allāh said,

﴿يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا﴾

﴾*He brings the night as a cover over the day, seeking it rapidly,*﴿

meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa. Allāh also said;

﴿وَآيَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ۝ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ۝ لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝﴾

﴾*And a sign for them is the night. We withdraw therefrom the*

day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾ [36:37-40]

Allāh's statement,

﴿وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ﴾

﴾*Nor does the night outstrip the day*﴿ [36:40] means, the night follows the day in succession and does not come later or earlier than it should be. This is why Allāh said here,

﴿يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ﴾

﴾*seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command.*﴿

meaning, all are under His command, will and dominion. Allāh alerted us afterwards,

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ﴾

﴾*Surely, His is the creation and commandment*﴿ the dominion and the decision. Allāh said next,

﴿تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾

﴾*Blessed is Allāh, the Lord of the all that exists!*﴿ which is similar to the *Āyah*,

﴿تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا﴾

﴾*Blessed be He Who has placed in the heaven big stars*﴿ [25:61]

Abu Ad-Dardā' said a supplication, that was also attributed to the Prophet ﷺ,

«اللَّهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْحَمْدُ كُلُّهُ وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ»

«*O Allāh! Yours is all the kingdom, all the praise, and Yours is the ownership of all affairs. I ask You for all types of good and seek refuge with You from all types of evil.*»

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ۝﴾

﴾55. Invoke your Lord Taḍarru'an and Khufyah. He likes not the aggressors.﴿

﴾56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's mercy is (ever) near unto the good-doers.﴿

Encouraging supplicating to Allāh

Allāh commands His servants to supplicate to Him, for this will ensure their welfare in this life and the Hereafter. Allāh said,

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

﴾Invoke your Lord Taḍarru'an and Khufyah﴿ meaning, in humbleness and humility. Allāh said in a similar *Āyah*,

﴿وَاذْكُر رَّبَّكَ فِي نَفْسِكَ﴾

﴾And remember your Lord within yourself﴿ [7:205]

It is recorded in the Two *Ṣaḥīḥs* that Abu Mūsâ Al-Ash'ari said, "The people raised their voices with supplications but the Messenger of Allāh ﷺ said,

«أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَ سَمِيعٌ قَرِيبٌ»

- *«O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge).»*[1]

Ibn Jarīr said that,

﴿تَضَرُّعًا﴾

﴾Taḍarru'an﴿, means obeying Him in humility and humbleness,

﴿وَخُفْيَةً﴾

[1] *Fatḥ Al-Bārī* 11:191 and Muslim 4:2076.

﴾*and Khufyah*﴿, with the humbleness in your hearts and certainty of His Oneness and Lordship not supplicating loudly to show off.[1]

Forbidding Aggression in Supplications

It was reported that 'Aṭā' Al-Khurāsāni narrated from Ibn 'Abbās, who said about Allāh's statement,

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾

﴾*He likes not the aggressors*﴿ "In the *Du'ā'* and otherwise." [2] Abu Mijlaz commented on,

﴿إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾

﴾*He likes not the aggressors*﴿, "Such (aggression) as asking to reach the grade of the Prophets."[3] Imām Aḥmad narrated that Abu Ni'āmah said that 'Abdullāh bin Mughaffal heard his son supplicating, "O Allāh! I ask you for the white castle on the right side of Paradise, if I enter it." So 'Abdullāh said, "O my son! Ask Allāh for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allāh ﷺ saying,

«يَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ وَالطَّهُورِ»

«*There will come some people who transgress in supplication and purification*»"[4]

Ibn Mājah[5] and Abu Dāwud[6] recorded this *Ḥadīth* with a good chain that there is no harm in, and Allāh knows best.

The Prohibition of causing Mischief in the Land

Allāh said next,

﴿وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَـٰحِهَا﴾

﴾*And do not do mischief on the earth, after it has been set in order*﴿ [5:56].

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[1] Aṭ-Ṭabari 12:485.

[2] Aṭ-Ṭabari 12:486.

[3] Aṭ-Ṭabari 12:486.

[4] Aḥmad 5:55

[5] Ibn Mājah 2:2171.

[6] Abu Dawud 1:73.

سورة الأعراف ١٥٨ الجزء الثامن

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ
إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾
لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم
مِّنْ إِلَٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾
قَالَ الْمَلَأُ مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ
يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
﴿٦١﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ
مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوَعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ
فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾ ۞ وَإِلَىٰ عَادٍ أَخَاهُمْ
هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ
﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي
سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾ قَالَ يَا قَوْمِ
لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾

Allāh prohibits causing mischief on the earth, especially after it has been set in order. When the affairs are in order and then mischief occurs, it will cause maximum harm to the people; thus Allāh forbids causing mischief and ordained worshipping Him, supplicating to Him, begging Him and being humble to Him.

Allāh said,

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾

﴾*and invoke Him with fear and hope*﴿ fearing what He has of severe torment and hoping in what He has of tremendous reward.

Allāh then said,

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

﴾*Surely, Allāh's mercy is (ever) near unto the good-doers*﴿

meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited. Allāh said in another *Āyah*,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ﴾

﴾*And My mercy envelopes all things. That (mercy) I shall ordain for those who who have Taqwā.*﴿ [7:156].

Maṭar Al-Warrāq said, "Earn Allāh's promise by obeying Him, for He ordained that His mercy is near to the good-doers." Ibn

Abi Ḥātim collected this statement.[1]

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ
لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا
كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾﴾

﴾57. And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.﴿

﴾58. The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Āyāt for a people who give thanks.﴿

Among Allāh's Signs, He sends down the Rain and brings forth the Produce

After Allāh stated that He created the heavens and earth and that He is the Owner and Possessor of the affairs Who makes things subservient (for mankind), He ordained that He be invoked in *Du'ā'*, for He is able to do all things. Allāh also stated that He is the Sustainer and He resurrects the dead on the Day of Resurrection. Here, Allah said that He sends the wind that spreads the clouds that are laden with rain. Allāh said in another *Āyah*,

﴿وَمِنْ آيَاتِهِ أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ﴾

﴾And among His signs is this, that He sends the winds with glad tidings﴿ [30:46]. Allāh's statement,

﴿بَيْنَ يَدَيْ رَحْمَتِهِ﴾

﴾going before His mercy﴿ means, before the rain. Allāh also said;

[1] Ibn Abi Ḥātim 5:1501.

﴿وَهُوَ الَّذِى يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾

﴿*And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is Al-Walī (the Guardian), Al-Ḥamīd (the praiseworthy)*﴾ [42:28] and,

﴿فَانظُرْ إِلَىٰ ءَاثَٰرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْىِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْىِ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴿*Look then at the results of Allāh's mercy, how He revives the earth after its death. Verily, that [is the one Who] shall indeed raise the dead, and He is able to do all things*﴾ [30:50].

Allāh said next,

﴿حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا﴾

﴿*Till when they have carried a heavy-laden cloud*﴾

when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark. Allāh's statement,

﴿سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ﴾

﴿*We drive it to a land that is dead*﴾ that is, a dry land that does not have any vegetation. This *Āyah* is similar to another *Āyah*,

﴿وَءَايَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَٰهَا﴾

﴿*And a sign for them is the dead land. We give it life*﴾ [36:33].

This is why Allāh said here,

﴿فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَٰتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ﴾

﴿*Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead.*﴾

meaning, just as We bring life to dead land, We shall raise up the dead on the Day of Resurrection, after they have disintegrated. Allāh will send down rain from the sky and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain). Allāh often mentions this similarity in the Qur'ān when He gives the example of what will happen on the Day of Resurrection, and bringing life to dead land,

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴾so that you may remember or take heed.﴿

Allāh's statement,

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ﴾

﴾The vegetation of a good land comes forth (easily) by the permission of its Lord;﴿

meaning, the good land produces its vegetation rapidly and proficiently. Allāh said in another *Āyah* (about Maryam, mother of ʿĪsā, peace be upon him);

﴿وَأَنْبَتَهَا نَبَاتًا حَسَنًا﴾

﴾He made her grow in a good manner.﴿ [3:37]

The *Āyah* continues,

﴿وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾

﴾and that which is bad, brings forth nothing but with difficulty.﴿

Mujahid, and others such as As-Sibakh, etc. also said this.[1]

Al-Bukhāri recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«مَثَلُ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْعِلْمِ وَالْهُدَى كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ»

«The parable of the guidance and knowledge with which Allāh has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water; and Allāh benefited the people with it, they utilized it for drinking, making their

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[1] Aṭ-Ṭabari 12:497.

animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit which Allāh sent me with, by learnign and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allāh sent me with.»[1]

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝٥٩ قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ۝٦٠ قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝٦١ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ۝٦٢﴾

﴾*59. Indeed, We sent Nūh to his people and he said: "O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"*﴿

﴾*60. The leaders of his people said: "Verily, we see you in plain error."*﴿

﴾*61. [Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!*﴿

﴾*62. I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."*﴿

The Story of Nūḥ and His People

After Allāh mentioned the story of Ādam in the beginning of this *Sūrah*, He started mentioning the stories of the Prophets, the first then the latter of them. Allāh mentioned the story of Nūḥ, because he was the first Messenger Allāh sent to the people of the earth after Ādam. His name was Nūḥ bin Lāmak bin Matūshalakh bin Khanūkh. And Khanūkh was, as they claim, the Prophet Idrīs. And Idrīs was the first person to write letters using pen, and he was the son of Barad bin Mahlīl, bin Qanīn bin Yānish bin Shīth bin Ādam, upon them all be peace. This lineage is mentioned by Muḥammad bin Isḥāq and other Imāms who document lineage.

[1] *Fath Al-Bārī* 1:211.

'Abdullāh bin 'Abbās and several other scholars of *Tafsīr* said that the first idol worship began when some righteous people died and their people built places of worship over their graves. They made images of them so that they could remember their righteousness and devotion, and thus, imitate them. When time passed, they made statues of them and later on worshipped these idols, naming them after the righteous people: Wadd, Suwā', Yaghūth, Ya'ūq and Nasr. After this practice became popular, Allāh sent Nūḥ as a Messenger, all thanks are due to Him. Nūḥ commanded his people to worship Allāh alone without partners, saying,

﴿يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿*"O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"*﴾

the torment of the Day of Resurrection, if you meet Allāh while associating others with Him.

﴿قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ﴾

﴿*The leaders of his people said*﴾ meaning, the general public, chiefs, commanders and great ones of his people said,

﴿إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ﴾

﴿*"Verily, we see you in plain error"*﴾ because of your calling us to abandon the worship of these idols that we found our forefathers worshipping.

This, indeed, is the attitude of evil people, for they consider the righteous people to be following misguidance. Allāh said in other *Āyāt*,

﴿وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾﴾

﴿*And when they saw them, they said: "Verily, these have indeed gone astray!"*﴾ [83:32] and,

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾﴾

﴿*And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be*

guided by it (this Qur'ān), they say: "This is an ancient lie!"﴿
[46:11]

There are several other *Āyât* on this subject.

﴿قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦١﴾﴾

﴾*[Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!"*﴿

meaning, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things,

﴿أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾﴾

﴾*"I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."*﴿

This is the attribute of a Messenger, that he conveys using plain, yet eloquent words, offers sincere advice and is knowledgeable about Allāh; indeed, no other people can compete with the Prophets in this regard. In his *Ṣaḥīḥ*, Muslim recorded that the Messenger of Allāh ﷺ said to his Companions on the Day of 'Arafah, when their gathering was as large as it ever was,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَسْؤُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ؟»

«*O people! You will be asked about me, so what will you say?*»

They said, "We testify that you have conveyed and delivered (the Message) and offered sincere advice." So he kept raising his finger to the sky and lowering it towards them, saying,

«اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ»

«*O Allāh! Bear witness, O Allāh! Bear witness.*»[1]

﴿أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ﴿٦٤﴾﴾

﴾*63. "Do you wonder that there has come to you a Reminder from your Lord through a man from among you, that he may*

[1] Muslim 2:890.

warn you, so that you may fear Allāh and that you may receive (His) mercy?"﴾

﴿*64. But they belied him, so We saved him and those along with him in the Fulk, and We drowned those who belied Our Āyāt. They were indeed a blind people.*﴾

Allah said that Nūḥ proclaimed to his people,

﴿أَوَعَجِبْتُمْ﴾

﴿*"Do you wonder..."*﴾, do not wonder because of this. Surely, it is not strange that Allāh sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allāh's torment by associating none with Him,

﴿وَلَعَلَّكُمْ تُرْحَمُونَ﴾

﴿*"and that you may receive (His) mercy."*﴾ Allāh said,

﴿فَكَذَّبُوهُ﴾

﴿*But they belied him*﴾ but they insisted on rejecting and opposing him, and only a few of them believed in him, as Allāh stated in another *Āyah*. Allâh said next,

﴿فَأَنجَيْنَـٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ﴾

﴿*So We saved him and those along with him in the Fulk*﴾ the ark,

﴿وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَآ﴾

﴿*And We drowned those who belied Our Āyāt.*﴾

Allāh said in another *Āyah*,

﴿مِّمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا﴾

﴿*Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allāh.*﴾ [71:25]

Allāh said,

﴿إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ﴾

﴿*They were indeed a blind people.*﴾ meaning, blind from the Truth, unable to recognize it or find their way to it. Here, Allāh said that He has taken revenge from His enemies and saved His

سورة الأعراف ١٥٩ الجزء الثامن

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ أَوَعَجِبْتُمْ
أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ
فِي الْخَلْقِ بَصْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ
﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ
يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ
﴿٧٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ
أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم
مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ
الْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا
وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ
﴿٧٢﴾ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن
رَّبِّكُمْ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ
فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

Messenger ﷺ and those who believed in him, while destroying their disbelieving enemies. Allāh said in a another *Āyah*,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا﴾

﴾*Verily, We will indeed make victorious Our Messengers*﴿ [40:51].

This is Allâh's Sunnah (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allāh destroyed the people of Nuḥ, and saved Nūḥ and his believing followers. Ibn Wahb said that he was told that Ibn 'Abbās said that eighty men were saved with Nūḥ in the ship, one of them was Jurhum, who spoke Arabic. Ibn Abi Ḥātim collected this statement, which was also narrated with a continuous chain of narration from Ibn 'Abbās.

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ أَوَعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾﴾

﴾65. *And to 'Ād (the people, We sent) their brother Hūd. He*

said: "O my people! Worship Allāh! You have no other god but Him. Will you then not have Taqwā?"﴿

﴾*66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."*﴿

﴾*67. (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!*﴿

﴾*68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.*﴿

﴾*69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you? And remember that He made you successors (generations after generations) after the people of Nūh and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful."*﴿

The Story of Hūd, Peace be upon Him, and the Lineage of the People of 'Ād

Allāh says, just as We sent Nūḥ to his people, similarly, to the 'Ād people, We sent Hūd one of their own brethren. Muḥammad bin Isḥāq said that the tribe of 'Ād were the descendants of 'Ād, son of Iram, son of 'Awṣ, son of Sām, son of Nūḥ. I say, these are indeed the ancient people of 'Ād whom Allāh mentioned, the children of 'Ād, son of Iram who were living in the deserts with lofty pillars or statues. Allāh said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ - الَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ﴾

﴾*Have you not seen how your Lord dealt with 'Ād (people). Of Iram like (lofty) pillars. The like of which were not created in the land?*﴿ [89:6-8]

because of their might and strength. Allāh said in another instance,

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُواْ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ وَقَالُواْ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُواْ بِـَايَـتِنَا يَجْحَدُونَ﴾

﴾*As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not*

that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyat!﴾ [41:15].

The Land of 'Ād

The people of 'Ād lived in Yemen, in the area of Aḥqāf, which means sand mounds. Muḥammad bin Isḥāq narrated that Abu Aṭ-Ṭufayl 'Āmir bin Wāthilah said that he heard 'Ali (bin Abi Ṭālib) saying to a man from Ḥaḍramawt (in Yemen), "Have you seen a red sand mound, where there are a lot of Arâk and Lote trees in the area of so-and-so in Ḥaḍramawt? Have you seen it?" He said, "Yes, O Commander of the faithful! By Allāh, you described it as if you have seen it before." 'Ali said, 'I have not seen it, but it was described to me." The man asked, "What about it, O Commander of the faithful?" 'Ali said, "There is the grave of Hud, peace be upon him, in its vicinity."[1] Ibn Jarīr recorded this statement, which gives the benefit of indicating that 'Ād used to live in Yemen, since Prophet Hūd was buried there. Prophet Hūd was among the noble men and chiefs of 'Ād, for Allāh chose the Messengers from among the best, most honorable families and tribes. Hūd's people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hūd called 'Ād to worship Allāh alone without partners, and to obey and fear Him.

Debate between Hūd and his People

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ﴾

﴾*The leaders of those who disbelieved among his people said...*﴿

meaning, the general public, chiefs, masters and commanders of his people said,

﴿إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾

﴾*"Verily, we see you in foolishness, and verily, we think you are one of the liars"*﴿

meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allāh Alone.

[1] Aṭ-Ṭabari 12:507.

Similarly, the chiefs of Quraysh wondered at the call to worship One God, saying,

﴿أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا﴾

﴾"Has he (Muḥammad) made the gods (all) into One God?"﴿ [38:5].

﴿قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَٰكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ (٦٧)﴾

﴾(Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!"﴿

Hūd said, I am not as you claim. Rather, I brought you the Truth from Allāh, Who created everything, and He is the Lord and King of all things,

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ (٦٨)﴾

﴾"I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you."﴿

These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,

﴿أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ﴾

﴾"Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you?"﴿

Prophet Hūd said, do not wonder because Allah sent a Messenger to you from among yourselves to warn you about Allāh's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allāh for this bounty.

﴿وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ﴾

﴾"And remember that He made you successors (generations after generations) after the people of Nūḥ..."﴿

meaning, remember Allāh's favor on you in that He made you among the offspring of Nūḥ, because of whose supplication Allāh destroyed the people of the earth after they defied and opposed him.

﴿وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً﴾

﴾"and increased you amply in stature."﴿ making you taller than other people. Similarly, Allāh said in the description of Ṭalūt

(Saul),

﴿وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ﴾

﴾*And has increased him abundantly in knowledge and stature.*﴿ [2:247] Hūd continued,

﴿فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ﴾

﴾*"So remember the graces (bestowed upon you) from Allāh."*﴿ in reference to Allāh's favors and blessings

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

﴾*"so that you may be successful."*﴿

﴿قَالُوٓا۟ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿٧٠﴾ قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَـٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَـٰنٍ ۚ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَـٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا ۖ وَمَا كَانُوا۟ مُؤْمِنِينَ ﴿٧٢﴾﴾

﴾*70. They said: "You have come to us that we should worship Allāh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."*﴿

﴾*71. (Hūd) said: "Rijs (torment) and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named – you and your fathers – with no authority from Allāh? Then wait, I am with you among those who wait."*﴿

﴾*72. So We saved him and those who were with him out of mercy from Us, and We severed the roots of those who belied Our Āyāt; and they were not believers.*﴿

Allāh mentions the rebellion, defiance and stubbornness of Hūd's people, and their opposition to him, peace be upon him,

﴿قَالُوٓا۟ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ﴾

﴾*They said: "You have come to us that we should worship Allāh Alone?"*﴿

Later on, the disbelievers of Quraysh said,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾

﴾And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴿

Muḥammad bin Isḥāq said that the people of Hūd used to worship several idols, such as Ṣudā', Ṣamūd and Al-Habā'. This is why Hūd, peace be upon him, said to them,

﴿قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ﴾

﴾"Rijs and wrath have already fallen on you from your Lord."﴿

you deserve '*Rijs*' from your Lord because of what you said. Ibn 'Abbās said that, '*Rijs*', means scorn and anger.[1]

﴿أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم﴾

﴾"Dispute you with me over names which you have named – you and your fathers?"﴿ [7:71].

Hūd said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allāh give you authority or proof allowing you to worship them? Hūd further said,

﴿مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ﴾

﴾"with no authority from Allāh? Then wait, I am with you among those who wait."﴿

this is a threat and warning from the Messenger to his people.

The End of 'Ād

So Allāh said;

﴿فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ﴾

﴾So We saved him and those who were with him out of mercy

[1] Aṭ-Ṭabari 12:522.

from Us, and We severed the roots of those who belied Our Āyāt; and they were not believers.﴿

Allāh mentioned several times in the Qur'ān, the way the people of 'Ād were destroyed stating that He sent a barren wind that destroyed everything it passed by. Allāh said in another *Āyah*,

﴿وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ - سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ - فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ﴾

﴾*And as for 'Ād, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them?*﴿ [69:6-8]

When 'Ād rebelled and transgressed, Allāh destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allāh said,

﴿كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾

﴾*as if they were hollow trunks of date palms!*﴿ [69:7]

Muḥammad bin Isḥāq said that 'Ād used to live in Yemen between Oman and Ḥaḍramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allāh gave them. They used to worship idols instead of Allāh, and Allāh sent to them Prophet Hūd, peace be upon him. He was from their most common lineage and was the best among them in status. Hūd commanded them to worship Allāh Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, 'Who is stronger than us?' Some of them, however, followed Hūd, although they were few and had to conceal their faith. When 'Ād defied the command of Allāh, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place – without real benefit to them – Hūd spoke to them, saying,

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾﴾

﴾*"Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants? Have Taqwā of Allāh, and obey me."*﴿ [26:128-131]

However,

﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ﴾

﴾*They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil."*﴿

meaning, madness,

﴿قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُم مَّا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾﴾

﴾*He said: "I call Allāh to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth)."*﴿ [11:53-56]."[1]

Story of the Emissary of 'Ād

Imām Aḥmad recorded that Al-Ḥarith Al-Bakri said: "I went to the Messenger of Allāh ﷺ to complain to him about Al-'Alā bin Al-Ḥaḍrami. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamīm who was alone in that area. She said to me, "O servant of Allāh! I need to reach the Messenger of Allāh ﷺ to ask him for some of my needs, will you

[1] Aṭ-Ṭabari 12:507.

take me to him?" So I took her along with me to Al-Madīnah and found the *Masjid* full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allāh ﷺ. I asked, "What is the matter with the people?" They said, "The Prophet ﷺ intends to send 'Amr bin Al-'Āṣ (on a military expedition) somewhere." So I sat down. When the Prophet ﷺ went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamīm?" I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamīm, who was alone, and she asked me to bring her to you, and she is at the door". So he allowed her in and I said, "O Allāh's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamīm, such as Ad-Dahnā' (Desert)?" The old woman became angry and opposed me. So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did not know that she was an opponent. I seek refuge with Allāh and His Messenger that I become like the emissary of 'Ād.' So the Prophet ﷺ asked me about the emissary of 'Ād, having better knowledge in it, but he liked to hear the story again. I said, "Once, 'Ād suffered from a famine and they sent an emissary [to get relief], whose name was Qayl. Qayl passed by Mu'āwiyah bin Bakr and stayed with him for a month. Mu'āwiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, 'O Allāh! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allāh! Give 'Ād water as You used to.' So black clouds came and he was called, 'Choose which one of them you wish (to go to 'Ād)!' So he pointed to one of the black clouds and he heard someone proclaiming from it, 'Take it, as ashes that will leave none in 'Ād.' And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them." Abu Wā'il said, "That is true. When a man or a woman would send an emissary, they would tell him, 'Do not be like the emissary of 'Ād (bringing disaster and utter destruction to them instead of relief).," Imām Aḥmad collected this story in the *Musnad*.[1] At

[1] Aḥmad 3:482.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ
الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ (٧٤) قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ
أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ
مُؤْمِنُونَ (٧٥) قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
آمَنْتُمْ بِهِ كَافِرُونَ (٧٦) فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ
أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الْمُرْسَلِينَ (٧٧) فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جَاثِمِينَ (٧٨) فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَٰكِنْ لَا تُحِبُّونَ النَّاصِحِينَ
(٧٩) وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ
بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (٨٠) إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ
شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ (٨١)

Tirmidhi[1] recorded similar wording for it, as did An-Nasā'ī[2] and Ibn Mājah.[3]

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ (٧٣) وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ (٧٤) قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ (٧٥) قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ (٧٦) فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ (٧٧) فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (٧٨)﴾

﴿73. And to Thamūd (people, We sent) their brother Ṣāliḥ. He said: "O my people! Worship Allāh! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you; so you leave her to

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[1] *Tuhfat Al-Ahwadhi* 9:161.

[2] *Al-Kubrā* 5:181.

[3] Ibn Mājah 2:941.

graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you.﴾

﴿*74. And remember when He made you successors (generations) after 'Ād and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.*﴾

﴿*75. The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."*﴾

﴿*76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."*﴾

﴿*77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Ṣāliḥ! Bring about your threats if you are indeed one of the Messengers (of Allāh)."*﴾

﴿*78. So the earthquake seized them, and they lay (dead), prostrate in their homes.*﴾

Thamūd: Their Land and Their Lineage

Scholars of *Tafsīr* and genealogy say that (the tribe of Thamūd descended from) Thamūd bin 'Āthir bin Iram bin Sām bin Nūḥ, and he is brother of Jadīs son of 'Āthir, similarly the tribe of Ṭasm, and they were from the ancient Arabs, *Al-'Āribah*,[1] before the time of Ibrāhīm, Thamūd came after 'Ād. They dwelled between the area of the Ḥijāz (Western Arabia) and Ash-Shām (Greater Syria). The Messenger of Allāh ﷺ passed by the area and ruins of Thamūd when he went to Tabūk (in northern Arabia) during the ninth year of Hijrah.

Imām Aḥmad recorded that Ibn 'Umar said, "When the Messenger of Allāh ﷺ went to the area of Al-Ḥijr in Tabūk with the people, he camped near the homes of Thamūd, in Al-Ḥijr and the people brought water from the wells that Thamūd used

[1] As opposed to *Al-Musta'ribah*, such as the descendants of Prophet Ismā'īl, son of Ibrāhīm.

before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet ﷺ commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,

«إِنِّي أَخْشَى أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ فَلَا تَدْخُلُوا عَلَيْهِمْ»

«I fear that what befell them might befall you as well. Therefore, do not enter on them.»[1]

Aḥmad narrated that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said while in the Ḥijr area,

«لَا تَدْخُلُوا عَلَى هٰؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ»

«Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.»[2]

The basis of this *Ḥadīth* is mentioned in Two *Ṣaḥīḥs*.[3]

The Story of Prophet Ṣāliḥ and Thamūd

Allāh said,

﴿وَإِلَىٰ ثَمُودَ﴾

﴾*And to Thamūd*﴿, meaning, to the tribe of Thamūd, We sent their brother Ṣāliḥ,

﴿قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ﴾

﴾*He said: "O my people! Worship Allāh! You have no other god but Him."*﴿

All Allāh's Messengers called to the worship of Allāh alone without partners. Allāh said in other *Āyāt*,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ﴾

[1] Aḥmad 2:117.
[2] Aḥmad 2:74.
[3] *Fatḥ Al-Bāri* 6:436 and Muslim 4:2286.

﴾*And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me."*﴿ [21:25] and,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّـٰغُوتَ﴾

﴾*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt (all false deities)"*﴿ [16:36].

Thamūd asked that a Camel appear from a Stone, and it did

Prophet Ṣāliḥ said,

﴿قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ هَـٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً﴾

﴾*"Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you;"*﴿

meaning, a miracle has come to you from Allāh testifying to the truth of what I came to you with.

Ṣāliḥ's people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Ḥijr, and which was called Al-Kātibah. They asked him to bring a pregnant camel out of that stone. Ṣāliḥ took their covenant and promises that if Allāh answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Ṣaliḥ started praying and invoked Allāh (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Ṣāliḥ's people asked. This is when their chief, Jundu' bin 'Amr, and several who followed him believed. The rest of the noblemen of Thamūd wanted to believe as well, but Dhu'āb bin 'Amr bin Labīd, Al-Ḥabbāb, who tended their idols, and Rabbāb bin Ṣum'ar bin Jilhis stopped them. One of the cousins of Jundu' bin 'Amr, whose name was Shihāb bin Khalīfah bin Mikhlāt bin Labīd bin Jawwās, was one of the leaders of Thamūd, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings.

The camel remained in Thamūd, as well as, its offspring

after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamūd the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk. Allāh said in other *Āyāt*,

﴿وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ﴾

﴾*And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns)*﴿ [54:28] and,

﴿هَـٰذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ﴾

﴾*Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known*﴿ [26:155]

The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamūd's rejection of Ṣāliḥ became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of Thamūd) conspired to kill the camel. Qatādah said that he was told that, "The designated killer of the camel approached them all, including women in their rooms and children, and found out that all of them agreed to kill her."[1] This fact is apparent from the wording of the *Āyāt*,

﴿فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا﴾

﴾*Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction!*﴿ [91:14], and,

﴿وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا﴾

﴾*And We sent the she-camel to Thamūd as a clear sign, but they did her wrong.*﴿ [17:59]

[1] Aṭ-Ṭabari 12:537.

Allāh said here,

﴿فَعَقَرُوا النَّاقَةَ﴾

﴾*So they killed the she-camel*﴿

Therefore, these *Āyāt* stated that the entire tribe shared in agreeing to this crime, and Allāh knows best.

Thamūd kills the She-Camel

Imām Abu Ja'far Ibn Jarīr and other scholars of *Tafsīr* said that the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm 'Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among Thamūd towards Ṣāliḥ, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu'āb bin 'Amr, one of the leaders of Thamūd, was her husband.

There was another noblewoman whose name was Ṣadūf bint Al-Muḥayyā bin Dahr bin Al-Muḥayyā, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamūd, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Ṣadūf summoned a man called Al-Ḥabbāb and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Muṣaddi' bin Mihraj bin Al-Muḥayyā, and he agreed. As for 'Unayzah bint Ghanm, she called Qudār bin Sālif bin Jundu', a short person with red-blue skin, a bastard, according to them. Qudār was not the son of his claimed father, Sālif, but the son of another man called, Ṣuhyad. However, he was born on Sālif's bed (and thus named after him). 'Unayzah said to Qudār, "I will give you any of my daughters you wish, if you kill the camel." Qudār bin Sālif and Musaddi' bin Mihraj went along and recruited several mischievous persons from Thamūd to kill the camel. Seven more from Thamūd agreed, and the group became nine, as Allāh described, when He said,

﴿وَكَانَ فِى الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى الْأَرْضِ وَلَا يُصْلِحُونَ﴾

﴾*And there were in the city nine men, who made mischief in the land, and would not reform.*﴿

These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited

until the camel left the water well, where Qudār waited beside a rock on its path, while Musaddi' waited at another rock. When the camel passed by Musaddi' he shot an arrow at her and the arrow pierced her leg. At that time, 'Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudār, encouraging Qudār to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudār stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed.[1] 'Abdur-Razzāq recorded from Ma'mar that someone reported from Al-Ḥasan Al-Baṣari that the offspring said, "O my Lord! Where is my mother?" It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother.[2] Allah knows best. When they finished the camel off and the news reached Prophet Ṣāliḥ, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

﴿تَمَتَّعُوا فِى دَارِكُمْ ثَلَثَةَ أَيَّامٍ﴾

﴾*"Enjoy yourselves in your homes for three days."*﴿ [11:65]

The Wicked Ones Plot to Kill Prophet Ṣāliḥ, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Ṣāliḥ. They said, "If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel."

﴿قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ۝ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ۝﴾

﴾*They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" So they plotted a plot, and We planned a plan, while*

[1] At-Ṭabari 12:531.

[2] 'Abdur-Razzāq 2:231.

they perceived not.﴾ [27:49-50]

When they conspired to kill Ṣāliḥ and gathered at night to carry out their plot, Allāh, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Ṣāliḥ had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Ḥanuṭ [the perfume for enshrouding the dead before burial] and awaited Allāh's torment and revenge, we seek refuge with Allāh from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the *Ṣayḥah* (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour.

﴿فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ﴾

﴾*And they lay (dead), prostrate in their homes.*﴾

They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment.[1]

The scholars of *Tafsir* said that none from the offspring of Thamūd remained, except Prophet Ṣāliḥ and those who believed in him. A disbelieving man called Abu Righāl was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him. 'Abdur-Razzāq narrated that Ma'mar said that Ismā'īl bin Umayyah said that the Prophet ﷺ passed by the gravesite of Abu Righāl and asked the Companions if they knew whose grave it was. They said, "Allāh and His Messenger know better." He said,

«أَتَدْرُونَ مَنْ هَذَا؟» قالوا الله ورسوله أعلم، قال «هَذَا قَبْرُ أَبِي رِغَالٍ رَجُلٍ مِنْ ثَمُودَ كَانَ فِي حَرَمِ اللهِ فَمَنَعَهُ حَرَمُ اللهِ عَذَابَ اللهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَوْمَهُ فَدُفِنَ هَاهُنَا وَدُفِنَ مَعَهُ غُصْنٌ مِنْ ذَهَبٍ، فَنَزَلَ الْقَوْمُ فَابْتَدَرُوهُ بِأَسْيَافِهِمْ فَبَحَثُوا عَنْهُ

[1] At-Ṭabari 12:534.

فَاسْتَخْرَجُوا الْغُصْنَ»

«*This is the grave of Abu Righāl, a man from Thamūd. He was in the Sacred Area of Allāh and this fact saved him from receiving Allāh's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.*»

So the people used their swords and looked for the golden branch and found it. [1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Abu Righāl is the father of the tribe of Thaqīf. [2]

﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ النَّٰصِحِينَ ﴿٧٩﴾﴾

﴾*79. Then he [Ṣāliḥ] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers."*﴿

These are the words of admonishment that Ṣāliḥ conveyed to his people after Allāh destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Ṣāliḥ said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Ṣaliḥ from Allah). Similarly, it is recorded in the Two *Ṣaḥīḥs* that after the Messenger of Allâh ﷺ defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

«يَا أَبَا جَهْلِ بْنَ هِشَامٍ يَا عُتْبَةُ بْنَ رَبِيعَةَ يَا شَيْبَةُ بْنَ رَبِيعَةَ وَيَا فُلَانُ بْنَ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

«*O Abu Jahl bin Hishām! O 'Utbah bin Rabī'ah! O Shaybah bin Rabī'ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of*

[1] 'Abdur-Razzāq 2:232.

[2] 'Abdur-Razzāq 2:232.

victory) to be true.»

'Umar said to him, "O Allāh's Messenger! Why do you speak to a people who have rotted?" He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ»

«By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply.»[1]

Similarly, Prophet Ṣāliḥ, peace be upon him, said to his people,

﴿لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ﴾

﴿"I have indeed conveyed to you the Message of my Lord, and have given you good advice,"﴾

but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

﴿وَلَكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ﴾

﴿"but you like not good advisers."﴾

﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ۝ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ۝﴾

﴿80. And (remember) Lūṭ, when he said to his people: "Do you commit lewdness such as none preceding you has committed in all of the nations?﴾

﴿81. "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds."﴾

The Story of Prophet Lūṭ, upon Him be Peace, and His People

Allāh said, We sent,

﴿وَ﴾

﴿And﴾

﴿لُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ﴾

[1] *Fatḥ Al-Bārī* 7:351 and Muslim 4:2204.

﴾*Lūṭ, when he said to his people..*﴿ Lūṭ (Lot) is the son of Hārān the son of Āzar (Terah), and he was the nephew of Ibrāhīm, peace be upon them both. Lūṭ had believed in Ibrāhīm and migrated with him to the Shām area. Allāh then sent Lūṭ to the people of Sadūm (Sodom) and the surrounding villages, to call them to Allāh, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. It this area, they did things that none of the children of Ādam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of Ādam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allāh's curse be on them.

'Amr bin Dīnār conmented on;

﴾مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ﴿

﴾*"...as none preceding you has committed in all of the nations."*﴿

"Never before the people of Lūṭ did a male have sex with another male."[1]

This is why Lūṭ said to them,

﴾أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ۞ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ﴿

﴾*"Do you commit lewdness such as none preceding you has committed in all of the nations? Verily, you practice your lusts on men instead of women."*﴿

meaning, you left women whom Allāh created for you and instead had sex with men? Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lūṭ, peace be upon him, said to them:

﴾هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ﴿

﴾*"these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."*﴿ [15:71]

So he reminded them of their women, and they replied that they do not desire women!,

[1] At-Tabari 12:548.

سورة الأعراف ١٦١ الجزء التاسع

وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٧﴾

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾﴾

﴾They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"﴿ [11:79]

meaning, you know that we have no desire for women and you know what we desire with your guests.[1]

﴿وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوهُم مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾﴾

﴾82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"﴿

So they answered Prophet Lūṭ by trying to expel and banish him from their village, along with those who believed with him. Allāh indeed removed Prophet Lūṭ safely from among them, and He destroyed them in their land in disgrace and humiliation. They said (about Lūṭ and the believers):

﴿إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ﴾

﴾"These are indeed men who want to be pure (from sins)!"﴿

Qatādah commented, "They shamed them (Lūṭ and the

[1] This refers to the angels who came in the shape of men to destroy them.

believers] with what is not a shame at all."[1] Mujāhid commented, "(Lūṭ's people said about Lūṭ and the believers,) They are a people who want to be pure from men's anuses and women's anuses!"[2] Similar was narrated from Ibn 'Abbās.[3]

﴿فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ۝ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ۝﴾

﴿83. *Then We saved him and his family, except his wife; she was of the Ghābirīn (those who lagged behind).*﴾

﴿84. *And We rained down on them a rain (of stones). Then see what was the end of the criminals.*﴾

Allāh says, We saved Lūṭ and his family, for only his household believed in him. Allāh said in another *Āyah*,

﴿فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ۝ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ۝﴾

﴿*So We brought out from therein the believers. But We found not there any household of the Muslims except one [of Lūṭ and his daughters]*﴾ [51:35-36].

Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lūṭ and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lūṭ was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him. Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them. However, it appears that she did not leave the town and that Lūṭ did not tell her that they would depart. So she remained with her people, as apparent from Allāh's statement,

﴿إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ﴾

﴿*except his wife; she was of the Ghābirīn*﴾

meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation.

[1] Aṭ-Ṭabari 12:550.

[2] Aṭ-Ṭabari 12:550.

[3] Aṭ-Ṭabari 12:550.

Allāh's statement,

﴿وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا﴾

﴿And We rained down on them a rain﴾ is explained by His other statement,

﴿وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ۝ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ۝﴾

﴿*And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.*﴾ [11:82-83].

Allāh said here,

﴿فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ﴾

﴿*Then see what was the end of the criminals.*﴾

This *Āyah* means: 'See, O Muḥammad, the end of those who dared to disobey Allāh and reject His Messengers.'

Imām Aḥmad, Abu Dāwud, At-Tirmidhi, Ibn Mājah, all recorded a Ḥadīth [from] Ibn 'Abbās who said that Allāh's Messenger ﷺ said;

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

«*Whoever is found doing the act of the people of Lūṭ, then kill them; the doer and the one it is done to.*»[1]

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝﴾

﴿*85. And to (the people of) Madyan, (We sent) their brother Shu'ayb. He said: "O my people! Worship Allāh! You have no other God but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if*

[1] Aḥmad 1:300, At-Tirmidhi 1456, Abu Dāwud 4462, and Ibn Majah 2561.

you are believers.﴿

Story of Shu'ayb, upon him be Peace, and the Land of Madyan

Muḥammad bin Isḥāq said, "They (the people of Madyan) are the descendents of Madyan, son of Midyān, son of Ibrahīm. Shu'ayb was the son of Mīkīl bin Yashjur. And in the Syrian language, his name was Yathrūn (Jethro)".[1] I (Ibn Kathir) say, Madyan was the name of the tribe and also a city that is close to Ma'ān on route to the Ḥijāz (from Ash-Shām). Allāh said in another *Āyah*,

﴿وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ﴾

﴾*And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks).*﴿ [28:23]

They are also the people of Al-Aykah (the Woods), as we will mention later on, Allāh willing, and our trust is in Him.

﴿قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ﴾

﴾*He said: "O my people! Worship Allāh! You have no other God but Him"*﴿

and this is the call of all Messengers,

﴿قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ﴾

﴾*"Verily, a clear proof (sign) from your Lord has come unto you;"*﴿

meaning, 'Allāh has presented the proof and evidences of the truth of what I brought you.' He then advised them and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling. They used to treacherously avoid giving full weight and measure. Allāh said in other *Āyāt*,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾

﴾*Woe to Al-Muṭaffifīn (those who give less in measure and weight)...*﴿ [83:1]

[1] Aṭ-Ṭabari 12:554.

until He said,

﴿لِرَبِّ الْعَالَمِينَ﴾

﴿*before the Lord of all that exists?*﴾ [83:6]. These *Āyāt* contain a stern warning and sure promise that we ask Allāh to save us from. Shu'ayb was called 'Speaker of the Prophets', because of his eloquent words and eloquent advice, and Allāh stated that Shu'ayb said:

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَائِفَةٌ مِّنكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾﴾

﴿*86. "And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers.*﴾

﴿*87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allāh judges between us, and He is the best of judges."*﴾

Prophet Shu'ayb forbade his people from setting up blockades on the roads, saying,

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ﴾

﴿*"And sit not on every road, threatening,"*﴾ threatening people with death if they do not give up their money, as they were bandits, according to As-Suddi.[1] Ibn 'Abbās, Mujāhid and several others commented:

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ﴾

﴿*"And sit not on every road, threatening."*﴾ the believers who come to Shu'ayb to follow him."[2] The first meaning is better, because Prophet Shu'ayb first said to them,

[1] Aṭ-Ṭabari 12:557.

[2] Aṭ-Ṭabari 12:557.

﴿بِكُلِّ صِرَٰطٍ﴾

﴾"*on every road...*"﴿ He then mentioned the second meaning,

﴿وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا﴾

﴾"*and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked.*"﴿
meaning, you seek to make the path of Allāh crooked and deviated,

﴿وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ﴾

﴾"*And remember when you were but few, and He multiplied you.*"﴿

meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allāh's favor.

﴿وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ﴾

﴾"*And see what was the end of the mischief-makers.*"﴿

from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allāh and rejected His Messengers. Shu'ayb continued;

﴿وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟﴾

﴾"*And if there is a party of you who believes in that with which I have been sent and a party who does not believe,*"﴿

that is, if you divided concerning me,

﴿فَٱصْبِرُوا۟﴾

﴾"*so be patient*"﴿ that is, then wait and see,

﴿حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا﴾

﴾"*until Allāh judges between us,*"﴿, and you,

﴿وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾

﴾"*and He is the best of judges.*"﴿

Surely, Allāh will award the best end to those who fear and obey Him and He will destroy the disbelievers.

الجزء التاسع ١٦٢ سورة الأعراف

۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾ وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾ وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا وَّقَالُوا قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

﴿۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ۝٨٨ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ۝٨٩﴾

﴿88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'ayb and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?"﴾

﴿89. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment."﴾

Allāh describes the way the disbelievers answered His Prophet Shu'ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion. The chiefs spoke the words mentioned here to the Messenger Shu'ayb, but intended it for those who followed his religion too. The statement,

﴿أَوَلَوْ كُنَّا كَارِهِينَ﴾

﴿*"Even though we hate it?"*﴾, means, would you force us to do that, even though we hate what you are calling us to? Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allāh by calling partners as rivals to Him,

﴿وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا﴾

﴿*And it is not for us to return to it unless Allāh, our Lord, should will.*﴾

This part of the *Āyah* refers all matters to Allāh's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

﴿عَلَى ٱللَّهِ تَوَكَّلْنَا﴾

﴿*In Allāh (Alone) we put our trust.*﴾, concerning all our affairs, what we practice of them and what we ignore,

﴿رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ﴾

﴿*Our Lord! Judge between us and our people in truth*﴾

judge between us and our people and give us victory over them,

﴿وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ﴾

﴿*for You are the best of those who give judgment*﴾

and You are the Most Just Who never wrongs any in His judgment.

﴿وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾﴾

﴿*90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu‘ayb, be sure then you will be the losers!"*﴾

﴿*91. So the earthquake seized them and they lay (dead), prostrate in their homes.*﴾

﴿*92. Those who belied Shu‘ayb, became as if they had never*

dwelt there (in their homes). Those who belied Shu'ayb, they were the losers.﴾

Allāh describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu'ayb's people) and the defiance of truth encrypted in their hearts. They vowed, saying,

﴿لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَاسِرُونَ﴾

﴾*"If you follow Shu'ayb, be sure then you will be the losers!"*﴿

Allāh answered them,

﴿فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٩١﴾﴾

﴾*So the earthquake seized them and they lay (dead), prostrate in their homes*﴿

Allāh said that the earthquake shook them, as punishment for threatening to expel Shu'ayb and his followers. Allāh mentioned their end again in *Sūrah Hūd*,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ﴿٩٤﴾﴾

﴾*And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And the Ṣayḥah (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.*﴿ [11:94]

This *Āyah* mentions the *Ṣayḥah* (cry) that struck them after they mocked Shu'ayb, saying,

﴿أَصَلَاتُكَ تَأْمُرُكَ﴾

﴾*Does your Ṣalāh (prayer) command you...*﴿ so it was befitting to mention here the cry that made them silence. In *Sūrat Ash-Shu'arā'*, Allāh said,

﴿فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾﴾

﴾*But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day*﴿ [26:189]

because they challenged Shu'ayb,

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ﴾

﴾"*So cause a piece of the heaven to fall on us, if you are of the truthful!*"﴿ [26:187].

Therefore, Allāh stated that each of these forms of punishment struck them on the Day of the Shadow. First,

﴿فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ﴾

﴾*So the torment of the Day of Shadow (a gloomy cloud) seized them*﴿ [26:189]

when a gloomy cloud came over them (containing] fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

﴿فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ﴾

﴾*and they lay (dead), prostrate in their homes*﴿.

Allāh said next,

﴿كَأَن لَّمْ يَغْنَوْا فِيهَا﴾

﴾*They became as if they had never dwelt there*﴿

meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu'ayb and his followers. Here, Allāh refuted their earlier statement,

﴿الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ﴾

﴾*Those who belied Shu'ayb, they were the losers.*﴿

﴿فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ۝٩٣﴾

﴾*93. Then he (Shu'ayb) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers."*﴿

Prophet Shu'ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

﴿يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ﴾

﴾"O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice."﴿

Shu'ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

﴾فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ﴿

﴾"Then how can I grieve over pepple who are disbelievers?"﴿

﴾وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ۝ ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا۟ وَّقَالُوا۟ قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝﴿

﴾94. And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba'sā' and Ḍarrā', so that they might humble themselves (to Allāh).﴿

﴾95. Then We changed the evil for the good, until they 'Afaw (increased), and said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.﴿

Afflictions that struck Earlier Nations

Allâh mentions the *Ba'sā'* and *Ḍarrā'* that struck the earlier nations to whom He sent Prophets. *Ba'sā'*, refers to the physical sicknesses and ailments that they suffered, while *Ḍarrā'*, refers to the poverty and humiliation that they experienced,

﴾لَعَلَّهُمْ يَضَّرَّعُونَ﴿

﴾so that they might humble themselves﴿

supplicate, humble themselves and invoke Allah, that He might remove the afflictions that they suffered from. This *Āyah* indicates that Allāh sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

﴾ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ﴿

﴾Then We changed the evil for the good,﴿

Therefore, Allāh changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allāh for this, but they did none of that.

Allāh's statement,

﴿حَتَّىٰ عَفَوا﴾

﴾*until they 'Afaw*﴿ refers to increase in numbers, wealth and offspring.

Allāh said next,

﴿وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

﴾*... and they said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.*﴿

He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways. They said, "We suffered *Ba'sā'* and *Ḍarrā'*, but prosperity came afterwards, just as like our forefathers in earlier times." "Therefore," they said, "it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty."

However, they did not comprehend Allāh's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allāh in good times and practice patience in hard times. In the *Ṣaḥīḥ*, there is a *Ḥadīth* that says;

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ»

«*The matter of the believer is amazing, for nothing that Allāh decrees for him, but it is better for him. If a Ḍarrā' (harm) strikes him, he is patient, and this is better for him, if he is given Sarrā' (prosperity), he thanks (Allāh) for it and this is better for him.*»[1]

The believer, therefore, is aware of the test behind the

[1] Muslim 4:2295.

الجزء التاسع ١٦٣ سورة الأعراف

وَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ ءَامَنُواْ وَٱتَّقَوۡاْ لَفَتَحۡنَا عَلَيۡهِم بَرَكَٰتٖ
مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ وَلَٰكِن كَذَّبُواْ فَأَخَذۡنَٰهُم بِمَا كَانُواْ
يَكۡسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا بَيَٰتٗا
وَهُمۡ نَآئِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا
ضُحٗى وَهُمۡ يَلۡعَبُونَ ﴿٩٨﴾ أَفَأَمِنُواْ مَكۡرَ ٱللَّهِۚ فَلَا يَأۡمَنُ
مَكۡرَ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡخَٰسِرُونَ ﴿٩٩﴾ أَوَلَمۡ يَهۡدِ لِلَّذِينَ
يَرِثُونَ ٱلۡأَرۡضَ مِنۢ بَعۡدِ أَهۡلِهَآ أَن لَّوۡ نَشَآءُ أَصَبۡنَٰهُم
بِذُنُوبِهِمۡۚ وَنَطۡبَعُ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَسۡمَعُونَ ﴿١٠٠﴾
تِلۡكَ ٱلۡقُرَىٰ نَقُصُّ عَلَيۡكَ مِنۡ أَنۢبَآئِهَاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُهُم
بِٱلۡبَيِّنَٰتِ فَمَا كَانُواْ لِيُؤۡمِنُواْ بِمَا كَذَّبُواْ مِن قَبۡلُۚ
كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلۡكَٰفِرِينَ ﴿١٠١﴾ وَمَا وَجَدۡنَا
لِأَكۡثَرِهِم مِّنۡ عَهۡدٖۖ وَإِن وَجَدۡنَآ أَكۡثَرَهُمۡ لَفَٰسِقِينَ
﴿١٠٢﴾ ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦ
فَظَلَمُواْ بِهَاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ﴿١٠٣﴾
وَقَالَ مُوسَىٰ يَٰفِرۡعَوۡنُ إِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ﴿١٠٤﴾

afflictions whether it may be prosperity or adversity that Allâh sends to him, as well as the blessings.

Similarly, in another *Hadith*,

«لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ حَتَّى يَخْرُجَ نَقِيًّا مِنْ ذُنُوبِهِ، وَالْمُنَافِقُ مِثْلُهُ كَمَثَلِ الْحِمَارِ لَا يَدْرِي فِيمَ رَبَطَهُ أَهْلُهُ وَلَا فِيمَ أَرْسَلُوهُ»

«The believer will continue to be tested by afflictions until he ends up pure from sin. And the parable of the hypocrite is that of a donkey, it does not know why its owners tied it or released it.»[1]

Allâh said next,

﴿فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

﴾So We seized them all of a sudden while they were unaware.﴿

meaning, We struck them with punishment all of a sudden, while they were unaware. A *Hadith* describes sudden death,

«مَوْتُ الْفَجْأَةِ رَحْمَةٌ لِلْمُؤْمِنِ وَأَخْذَةُ أَسَفٍ لِلْكَافِرِ»

«Sudden death is a mercy for the believer, but a sorrowful punishment for the disbeliever.»[2]

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَـٰتٍ مِّنَ السَّمَآءِ وَالأَرْضِ وَلَـٰكِن كَذَّبُوا فَأَخَذْنَـٰهُم بِمَا كَانُوا يَكْسِبُونَ - أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُم بَأْسُنَا بَيَـٰتاً وَهُمْ نَآئِمُونَ -

[1] Ahmad 2:450.

[2] Ahmad 6:136.

أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ۝ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ۝﴾

﴿96. And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.﴾

﴿97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?﴾

﴿98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?﴾

﴿99. Did they then feel secure against Allāh's plan? None feels secure from Allāh's plan except the people who are the losers.﴾

Blessings come with Faith, while *Kufr* brings Torment

Allāh mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allāh said,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ۝﴾

﴿Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)? – Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.﴾ [10:98]

This *Āyah* indicates that no city believed in its entirety, except the city of Prophet Yūnus, for they all believed after they were stricken by punishment. Allāh said (about Prophet Yūnus),

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِا۟ئَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ۝﴾

﴿And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.﴾ [37:147-148]

Allāh said in another *Āyah*,

﴿وَمَا أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ﴾

﴾*And We did not send a warner to a township....*﴿ [34:34]

Allāh said here,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا﴾

﴾*And if the people of the towns had believed and had Taqwā...*﴿

meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had *Taqwā* by performing the acts of obedience and abstaining from the prohibitions,

﴿لَفَتَحْنَا عَلَيْهِم بَرَكَـٰتٍ مِّنَ السَّمَآءِ وَالْأَرْضِ﴾

﴾*We should have opened for them blessings from the heaven and the earth,*﴿

in reference to the rain that falls from the sky and the vegetation of the earth. Allāh said,

﴿وَلَـٰكِن كَذَّبُوا فَأَخَذْنَـٰهُم بِمَا كَانُوا يَكْسِبُونَ﴾

﴾*but they belied (the Messengers). So We took them (with punishment) for what they used to earn.*﴿

They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allāh then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ﴾

﴾*Did the people of the towns then feel secure*﴿,meaning the disbelievers among them,

﴿أَن يَأْتِيَهُم بَأْسُنَا﴾

﴾*that should come to them our punishment*﴿, Our torment and punishing example,

﴿بَيَـٰتًا﴾

﴾*Bayātan*﴿ during the night,

﴿وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾﴾

﴾while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?﴿

while they are busy in their affairs and unaware.

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ﴾

﴾Did they then feel secure against Allāh's plan?﴿

His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

﴿فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾

﴾None feels secure from Allāh's plan except the people who are the losers.﴿

Al-Ḥasan Al-Baṣri said, "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The *Fājir* (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allāh's torment)!"

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاهُم بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾﴾

﴾100. Is it not a guidance for those who inherit the earth from its previons inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?﴿

Ibn 'Abbās commented on Allāh's statement,

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا﴾

﴾Is it not a guidance for those who inherit the earth from its previous inhabitants...﴿

"(Allāh says,) did We not make clear to them that had We willed, We would have punished them because of their sins?" Mujāhid and several others said similarly.[1] Abu Ja'far bin Jarīr Aṭ-Ṭabari explained this *Āyah*, "Allāh says, 'Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. [Did We not make clear

[1] Aṭ-Ṭabari 12:580.

to them] that,

﴿أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ﴾

﴾*that had We willed, We would have punished them for their sins.*﴿

by bringing them the same end that was decreed for those before them,

﴿وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ﴾

﴾*And We seal up their hearts*﴿, We place a cover over their heart,

﴿فَهُمْ لَا يَسْمَعُونَ﴾

﴾*so that they hear not*﴿, words of advice or reminding?'"[1]

I say that similarly, Allāh said,

﴿أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴾

﴾*Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.*﴿ [20:128]

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ أَفَلَا يَسْمَعُونَ ﴾

﴾*Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?*﴿ [32:26] and,

﴿أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ۝ وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

﴾*Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves*﴿[14:44-45]

Also, Allāh said,

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًۢا ﴾

[1] At-Tabari 12:579.

﴾*And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them?*﴿ [19:98]

meaning, do you see any of them or hear their voices? There are many other *Āyāt* that testify that Allāh's torment strikes His enemies, while His bounty reaches His faithful believers.

Thereafter comes Allāh's statement, and He is the Most Truthful, the Lord of all that exists,

﴿تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَائِهَا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾﴾

﴾*101. Those were the towns whose story We relate unto you. And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before. Thus Allāh does seal up the hearts of the disbelievers.*﴿

﴾*102. And most of them We found not true to their covenant, but most of them We found indeed rebellious.*﴿

After narrating the stories of the people of Prophets Nūḥ, Hūd, Ṣāliḥ, Lūṭ and Shu'ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allāh's peace and blessings be on them all, Allāh said;

﴿تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ﴾

﴾*Those were the towns that We relate to you*﴿ O Muḥammad,

﴿مِنْ أَنبَائِهَا﴾

﴾*their story*﴿, and news,

﴿وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴾*And there came indeed to them their Messengers with clear proofs,*﴿

and evidences of the truth of what they brought them. Allāh said in other *Āyah*,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴾*And We never punish until We have sent a Messenger (to give warning).*﴿ [17:15], and,

﴿ذَٰلِكَ مِنْ أَنبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَٰكِن ظَلَمُوا أَنفُسَهُمْ﴾

﴾*That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.*﴿ [11:100-101]

Allāh said

﴿فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلُ﴾

﴾*but they were not such who would believe in what they had rejected before.*﴿

meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the *Tafsīr* of Ibn 'Aṭiyyah. This explanation is sound, and is supported by Allāh's statement,

﴿وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾

﴾*And what will make you perceive that if it came, they will not believe? And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.*﴿ [6:109-110]

This is why Allāh said here,

﴿كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِم﴾

﴾*Thus Allāh does seal up the hearts of the disbelievers. And most of them We found not...*﴿

meaning, We did not find most of the previous nations,

﴿مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ﴾

﴾*true to their covenant, but most of them We found to indeed be rebellious.*﴿

This *Âyah* means, We found most of them to be rebellious, deviating away from obedience and compliance.

The covenant mentioned here is the *Fiṭrah* that Allâh instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allâh, having no proof or plea, nor support from rationality or by divine law. Surely, the pure *Fiṭrah* defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the *Ḥadīth*,

«يَقُولُ اللهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ»

«Allâh said, "I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them."»[1]

It is recorded in the Two *Ṣaḥīḥs*,

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

«Every child is born upon the Fiṭrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.»[2]

﴿ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَى بِآيَـتِنَآ إِلَى فِرْعَوْنَ وَمَلإِيْهِ فَظَلَمُواْ بِهَا فَانظُرْ كَيْفَ كَانَ عَـقِبَةُ الْمُفْسِدِينَ ﴾

﴾103. Then after them We sent Mūsā with Our signs to Fir'awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers﴿

Story of Prophet Mûsâ, upon him be Peace, and Fir'awn

Allâh said,

﴿ثُمَّ بَعَثْنَا مِن بَعْدِهِم﴾

[1] Muslim 4:2197.

[2] *Fatḥ Al-Bârî* 3:290 and Muslim 4:2047.

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حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ قَدْ جِئْتُكُم
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ
جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ
عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ
لِلنَّٰظِرِينَ ﴿١٠٨﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ
عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾ يَأْتُوكَ
بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿١١٢﴾ وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ
لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ
لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن
نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا۟ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟
أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾
۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِىَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟
هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾

﴾*Then after them We sent*﴿, after the Messengers whom We mentioned, such as Nūh, Hūd, Sālih Lūt and Shu'ayb (may Allāh's peace and blessings be on them and the rest of Allāh's Prophets), We sent,

﴿مُّوسَىٰ بِـَٔايَٰتِنَآ﴾

﴾*Mūsā with Our signs*﴿ proofs and clear evidences, to Fir'awn, who was ruler of Egypt during the time of Mūsā,

﴿وَمَلَإِي۟هِۦ﴾

﴾*and his chiefs*﴿ the people of Fir'awn,

﴿فَظَلَمُوا۟ بِهَا﴾

﴾*but they wrongfully rejected them*﴿, they denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allāh said about them in another *Āyah*,

﴿وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾﴾

﴾*And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.*﴿[27:14]

The *Āyah* says, 'those who hindered from the path of Allāh and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Mūsā and his people were watching.' Public drowning added disgrace to the punishment that Fir'awn and his people suffered, while adding comfort to the hearts of Allāh's party, Mūsā and those people

who believed in him.

﴿وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾﴾

﴾104. And Mūsā said: "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists."﴿

﴾105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."﴿

﴾106. [Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."﴿

Allāh mentions a debate that took place between Mūsā and Fir'awn, and Mūsā's refuting Fir'awn with the unequivocal proof and clear miracles, in the presence of Fir'awn and his people, the Copts of Egypt. Allāh said,

﴿وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾﴾

﴾And Mūsā said: "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists".﴿

meaning Mūsā said, 'the one Who sent me is the Creator, Lord and King of all things,'

﴿حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ﴾

﴾"Proper it is for me that I say nothing concerning Allāh but the truth."﴿

'It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

﴿قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ﴾

﴾"Indeed I have come unto you from your Lord with a clear proof."﴿

'I brought unequivocal evidence that Allāh gave me to prove that I am conveying the truth to you.'

﴿فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ﴾

﴾"So let the Children of Israel depart along with me."﴿

means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isrā'īl, who is Ya'qūb son of Isḥâq son of Ibrāhīm, the *Khalīl* (intimate friend) of Allāh.

﴿قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ﴾

﴾[Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."﴿

Fir'awn said, 'I will not believe in what you have said nor entertain your request'. Therefore, he said, 'if you have proof, then produce it for us to see, so that we know if your claim is true.'

﴿فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ۝ وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّـٰظِرِينَ﴾

﴾107. Then [Mūsā] threw his staff and behold! it was a [Thu'ban] serpent, manifest!﴿

﴾108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.﴿

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿ثُعْبَانٌ مُّبِينٌ﴾

﴾a [Thu'bān] serpent, manifest﴿, refers to "The male snake."[1] As-Suddi and Aḍ-Ḍaḥḥāk said similarly.[2] A report from Ibn 'Abbās said,

﴿فَأَلْقَىٰ عَصَاهُ﴾

"*﴾Then (Mūsā) threw his staff﴿*, and it turned into a huge snake that opened its mouth and rushed towards Fir'awn. When Fir'awn saw the snake rushing towards him, he jumped from his throne and cried to Mūsā for help, so that Mūsā would remove the snake from his way. Mūsā did that."[3] As Suddi commented,

﴿فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ﴾

﴾and behold! It was a [Thu'bān] serpent, manifest!﴿

[1] At-Ṭabarī 13:16.
[2] At-Ṭabarī 13:15-17.
[3] At-Ṭabarī 13:16.

"This [*Thu'bān*] refers to male snakes. The snake opened its mouth and headed towards Fir'awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir'awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, 'O Mūsā! Take it away and I will believe in you and release the Children of Israel to you.' So Mūsā, peace be on him, took it, and it became a staff again."[1]

﴿وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَآءُ لِلنَّـٰظِرِينَ﴾

﴾*And he drew out his hand, and behold! it was white (with radiance) for the beholders.*﴿

Mūsā took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allāh said in another *Āyah*,

﴿وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ﴾

﴾*And put your hand into your bosom, it will come forth white without hurt.*﴿ [27:12]

Ibn 'Abbās said, "without hurt', means, 'not because of leprosy'. Mūsā inserted his hand again in his sleeve and it returned back to its normal color."[2] Mujāhid and several others said similarly.[3]

﴿قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَـٰذَا لَسَـٰحِرٌ عَلِيمٌ ۞ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ﴾

﴾*109. The chiefs of the people of Fir'awn said: "This is indeed a well-versed sorcerer."*﴿

﴾*110. "He wants to get you out of your land, so what do you advise?"*﴿

Fir'awn's People say that Mūsā is a Magician!

The chiefs and noblemen of the people of Fir'awn agreed with Fir'awn's statement about Mūsā. After Fir'awn felt safe and

[1] Aṭ-Ṭabari 13:15.

[2] Aṭ-Ṭabari 13:17.

[3] Aṭ-Ṭabari 13:18.

returned to his throne, he said to the chiefs of his people,

﴿إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ﴾

﴾*This is indeed a well-versed sorcerer*﴿

and they agreed. They held counsel to decide what they should do about Mūsā. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Mūsā as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occured, just as Allāh said,

﴿وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ﴾

﴾*And We let Fir'awn and Hāmān and their hosts receive from them that which they feared.*﴿ [28:6]

After they conferred about Mūsā, they agreed on a plot, as Allāh said about them,

﴿قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ۝ يَأْتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٍ ۝﴾

﴾*111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect"*﴿

﴾*112. "That they bring to you all well-versed sorcerers."*﴿

Ibn 'Abbās commented,

﴿أَرْجِهْ﴾

﴾*"Put him off"*﴿, means, "delay him (for a time)."[1]

﴿وَأَرْسِلْ فِى ٱلْمَدَآئِنِ﴾

﴾*"and send to the cities"*﴿, areas and provinces of your kingdom – O Fir'awn,

﴿حَٰشِرِينَ﴾

﴾*"to collect"*﴿ to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Mūsā brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought

[1] At-Tabari 13:22

all the magicians in order to defeat the miracles that he showed them. Allāh said about Fir'awn,

﴿فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ۝ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى ۝ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ۝﴾

﴿Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." [Mūsā] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." So Fir'awn withdrew, devised his plot and then came back.﴾ [20:58-60].

Allāh said,

﴿وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ۝ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ۝﴾

﴿113. And so the sorcerers came to Fir'awn. They said: "Indeed there will be a (good) reward for us if we are the victors."﴾

﴿114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."﴾

The Magicians convene and change Their Ropes into Snakes before Mūsā

Allāh describes the conversation that took place between Fir'awn and the magicians he collected to defeat Mūsā, peace be upon him. Fir'awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir'awn's promises,

﴿قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ۝ قَالَ أَلْقُوا۟ ۖ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ۝﴾

﴿115. They said: "O Mūsā! Either you throw (first), or shall we have the (first) throw?"﴾

﴿116. He [Mūsā] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾ قَالَ
فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ
فِى ٱلْمَدِينَةِ لِتُخْرِجُواْ مِنْهَآ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾
قَالُوٓاْ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا
بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ
﴿١٢٦﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُواْ
فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ
نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوْمِهِ
ٱسْتَعِينُواْ بِٱللَّهِ وَٱصْبِرُوٓاْ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن
يَشَآءُ مِنْ عِبَادِهِۦ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓاْ أُوذِينَا
مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ
أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ
فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ
بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

into them, and they displayed a great trick.﴾

The magicians challenged Mūsā, when they said,

﴿إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ﴾

﴾*Either you throw (first), or shall we have the (first) throw?*﴿

before you. In another *Āyah*, they said,

﴿وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ﴾

﴾*Or we be the first to throw*﴿ [20:65].

Mūsā said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allāh knows best - the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allāh said,

﴿فَلَمَّآ أَلْقَوْاْ سَحَرُوٓاْ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ﴾

﴾*So when they threw, they bewitched the eyes of the people, and struck terror into them,*﴿

meaning, they deceived the eyes and made them think that thet trick was real, when it was only an illusion, just as Allāh said,

﴿فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ (٦٧) قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ (٦٨) وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ (٦٩)﴾

﴾So Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain"﴿ [20:67-69].

Ibn 'Abbas commented that the magicians threw, "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic."[1]

﴿وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ (١١٧) فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ (١١٨) فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ (١١٩) وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ (١٢٠) قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ (١٢١) رَبِّ مُوسَىٰ وَهَٰرُونَ (١٢٢)﴾

﴾117. And We revealed to Mūsā (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.﴿

﴾118. Thus truth was confirmed, and all that they did was made of no effect.﴿

﴾119. So they were defeated there and returned disgraced.﴿

﴾120. And the sorcerers fell down prostrate.﴿

﴾121. They said: "We believe in the Lord of all that exists.﴿

﴾122. "The Lord of Mūsā and Hārūn."﴿

Mūsā defeats the Magicians, Who believe in Him

Allāh states that at that tremendous moment, in which Allāh differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Mūsā, peace be upon him, ordering him to throw the stick that he held in his right hand,

﴿فَإِذَا هِىَ تَلْقَفُ﴾

﴾It swallowed straight away﴿ and devoured,

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[1] At-Tabari 13:28.

﴿مَا يَأْفِكُونَ﴾

﴾*all the falsehood which they showed.*﴿ the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn 'Abbās said that Mūsā's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

﴿ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ۝ رَبِّ مُوسَىٰ وَهَٰرُونَ ۝﴾

﴾*'We believe in the Lord of all that exists. The Lord of Mūsā and Hārūn*﴿.

Muḥammad bin Isḥāq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Mūsā then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, 'We believe in the Lord of all that exists, the Lord of Mūsā and Hārūn. Had Mūsā been a magician, he would not have prevailed over us.'"[1] Al-Qāsim bin Abi Bazzah commented, "Allāh revealed to Mūsā to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants." [2]

﴿قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ۝ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ۝ قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ۝ وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ۝﴾

﴾*123. Fir'awn said: "You have believed in him [Mūsā] before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know."*﴿

[1] Aṭ-Ṭabari 13:30.

[2] Aṭ-Ṭabari 13:30.

﴾124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."﴿

﴾125. They said: "Verily, we are returning to our Lord."﴿

﴾126. "And you take vengeance on us only because we believed in the Āyāt of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."﴿

Fir'awn threatens the Magicians after They believed in Mūsā and Their Response to Him

Allāh mentions the threats that the Fir'awn - may Allāh curse him - made to the magicians after they believed Mūsā, peace be upon him, and the deceit and cunning that Fir'awn showed the people. Fir'awn said,

﴿إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا﴾

﴾Surely, this is a plot which you have plotted in the city to drive out its people,﴿

meaning Fir'awn proclaimed, 'Mūsā's defeating you today was because you plotted with him and agreed to that.' Fir'awn also said,

﴿إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ﴾

﴾He (Mūsā) is your chief who has taught you magic.﴿ [20:71]

However, Fir'awn and all those who had any sense of reason knew for sure that what Fir'awn said was utterly false. As soon as Mūsā came from Madyan, he called Fir'awn to Allāh and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir'awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir'awn and his people chose from them, summoned them, and Fir'awn promised them great rewards. These magicians were very eager to prevail over Mūsā in front of Fir'awn, so that they might become closer to him. Mūsā neither knew any of them nor saw or met them before. Fir'awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allāh described them,

﴿فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ﴾

﴾*Thus he [Fir'awn] fooled his people, and they obeyed him.*﴿ [43:54]

Certainly, a people who believed Fir'awn in his statement,

﴿أَنَا رَبُّكُمُ الْأَعْلَى﴾

﴾*"I am your lord, most high."*﴿ [79:24], are among the most ignorant and misguided creatures of Allāh.

In his *Tafsīr*, As-Suddi reported that Ibn Mas'ūd, Ibn 'Abbās, and several other Companions, commented,

﴿إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ﴾

﴾*"Surely, this is a plot which you have plotted in the city..."*﴿

"Mūsā met the leader of the magicians and said to him, 'If I defeat you, will you believe in me and bear witness that what I brought is the truth?' The magician said, 'Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allāh! If you defeat me, I will believe in you and testify to your truth.' Fir'awn was watching them, and this is why he said what he said."[1] His statement,

﴿لِتُخْرِجُوا مِنْهَا أَهْلَهَا﴾

﴾*"to drive out its people"*﴿, means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴾*"but you shall come to know"*﴿, what I will do to you. He then explained his threat,

﴿لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ﴾

﴾*"Surely, I will cut off your hands and your feet from opposite sides."*﴿

by cutting the right hand and the left leg or the opposite,

﴿ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ﴾

﴾*"then I will crucify you all."*﴿ just as he said in another *Āyah*,

﴿فِي جُذُوعِ النَّخْلِ﴾

[1] Al-Ṭabari 13:33.

﴾*"Fi the trunks of date palms"*﴿ [20:71], *Fī* in this *Āyāh* means "on".

Ibn 'Abbās said that Fir'awn was the first to crucify and cut off hands and legs on opposite sides.[1] The magicians said,

﴾إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ﴿

﴾*"Verily, we are returning to our Lord."*﴿

They said, 'We are now sure that we will go back to Allāh. Certainly, Allāh's punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allāh's torment.' They continued,

﴾رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا﴿

﴾*"Our Lord! pour out on us patience"*﴿, with your religion and being firm in it,

﴾وَتَوَفَّنَا مُسْلِمِينَ﴿

﴾*"and cause us to die as Muslims."*﴿, as followers of Your Prophet Mūsā, peace be upon him. They also said to Fir'awn,

﴾فَاقْضِ مَا أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَٰذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا
أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾ إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ
فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾ وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾﴿

﴾*"So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better [to reward] and more lasting [in punishment]. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).*﴿ [20:72-75].

The magicians started the day as sorcerers and ended as honorable martyrs! Ibn 'Abbās, 'Ubayd bin 'Umayr, Qatādah

[1] At-Tabari 13:34.

and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs." [1]

﴿وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ ۚ قَالَ
سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ
وَاصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا
أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾﴾

﴾127. The chiefs of Fir'awn's people said: "Will you leave Mūsā and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them."﴿

﴾128. Mūsā said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons."﴿

﴾129. They said: "We suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴿

Fir'awn vows to kill the Children of Israel, Who complain to Mūsā; Allāh promises Them Victory

Allāh mentions the conspiracy of Fir'awn and his people, their ill intentions and their hatred for Mūsā and his people.

﴿وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ﴾

﴾*The chiefs of Fir'awn's people said*﴿, to Fir'awn,

﴿أَتَذَرُ مُوسَىٰ وَقَوْمَهُ﴾

﴾*"Will you leave Mūsā and his people"*﴿, will you let them be free,

﴿لِيُفْسِدُوا فِي الْأَرْضِ﴾

﴾*"to spread mischief in the land"*﴿, spreading unrest among your

[1] At-Tabari 13:36.

subjects and calling them to worship their Lord instead of you?

Amazingly, these people were worried that Mūsā and his people would cause mischief! Rather, Fir'awn and his people are the mischief-makers, but they did not realize it. They said,

﴿وَيَذَرَكَ وَءَالِهَتَكَ﴾

﴿*"and to abandon you and your gods?"*﴾

'Your gods', according to Ibn 'Abbās, as As-Suddi narrated from him, "Were cows. Whenever they saw a beautiful cow, Fir'awn would command them to worship it. This is why As-Sāmiri, made the statue of a calf that seemed to moo for the Children of Israel."[1] Fir'awn accepted his people's recommendation, saying,

﴿سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ﴾

﴿*"We will kill their sons, and let their women live"*﴾

thus reiterating his previous order concerning the Children of Israel. He had tormented them [killing every newly born male] before Mūsā was born, so that Mūsā would not live. However, the opposite of what Fir'awn sought and intended occurred. The same end struck Fir'awn that he intended to subjugate and humiliate the Children of Israel with. Allāh gave victory to the Children of Israel, humiliated and disgraced Fir'awn, and caused him to drown along with his soldiers.

When Fir'awn insisted on his evil plot against the Children of Israel,

﴿قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟﴾

﴿*Mūsā said to his people: "Seek help in Allāh and be patient"*﴾

and promised them that the good end will be theirs and that they will prevail, saying,

﴿إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ۝ قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا﴾

﴿*"Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons." They said: "We suffered troubles*

[1] Aṭ-Ṭabari 13:38.

فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ
يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ
لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ
ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ
فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ
ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن
كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ
إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ
هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾ فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ
فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾
وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ
ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ
ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ
يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾

before you came to us, and since you have come to us."﴾

The Children of Israel replied to Mūsā, 'they (Fir'awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Mūsā'! Mūsā replied, reminding them of their present situation and how it will change in the future,

﴿عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ﴾

﴿*"It may be that your Lord will destroy your enemy..."*﴾

encouraging them to appreciate Allāh when the afflictions are removed and replaced by a bounty.

﴿وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾ فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾﴾

﴿*130. And indeed We punished the people of Fir'awn with years of drought and lack of fruits (crops), that they might remember (take heed).*﴾

﴿*131. But whenever good came to them, they said: "This is for us." And if evil afflicted them, they considered it an omen about Mūsā and those with him. Be informed! Verily, their omens are with Allāh but most of them know not.*﴾

Fir'awn and His People suffer Years of Drought

Allâh said,

﴿وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ﴾

﴾*And indeed We punished the people of Fir'awn*﴿ We tested and tried them,

﴿بِالسِّنِينَ﴾

﴾*with years of drought*﴿ of famine due to little produce,

﴿وَنَقْصٍ مِّنَ الثَّمَرَٰتِ﴾

﴾*and lack of fruits*﴿, which is less severe, according to Mujāhid.[1] Abu Isḥāq narrated that Rajā' bin Ḥaywah said, "The date tree used to produce only one date!"[2]

﴿لَعَلَّهُمْ يَذَّكَّرُونَ ۝ فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ﴾

﴾*That they might remember (take heed). But whenever good came to them*﴿

such as a fertile season and provisions,

﴿قَالُوا لَنَا هَٰذِهِۦ﴾

﴾*they said, "This is for us."*﴿, because we deserve it,

﴿وَإِن تُصِبْهُمْ سَيِّئَةٌ﴾

﴾*and if evil afflicted them*﴿ drought and famine,

﴿يَطَّيَّرُوا بِمُوسَىٰ وَمَن مَّعَهُۥ﴾

﴾*they considered it an omen Mūsā and those with him.*﴿

saying that this hardship is because of them and what they have done.

﴿أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ اللَّهِ﴾

﴾*Verily, their omens are with Allāh*﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

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[1] Aṭ-Ṭabari 13:46.

[2] Aṭ-Ṭabari 13:46.

﴿أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ﴾

﴾Verily, their omens are with Allāh﴿

"Allāh says that their afflictions are with and from Him,

﴿وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴾but most of them know not.﴿"[1]

﴿وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾﴾

﴾132. They said [to Mūsā]: "Whatever Āyāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you."﴿

﴾133. So We sent on them: the Ṭuwfān, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.﴿

﴾134. And when the punishment struck them, they said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."﴿

﴾135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!﴿

Allāh punishes the People of Fir'awn because of Their Rebellion

Allāh describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir'awn, prompting them to proclaim,

﴿مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

[1] Aṭ-Ṭabari 13:48.

﴾"Whatever Âyât you may bring to us, to work therewith your sorcery on us, we shall never believe in you."﴿

They said, 'whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.' Allâh said,

﴾فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ﴿

﴾So We sent on them the Ṭûfân﴿

Ibn 'Abbâs commented; "It was a heavy rain that ruined the produce and fruits." He is also reported to have said that *Ṭuwfân* refers to mass death. Mujâhid said it is water that carries the plague every where. As for the locust, it is the well-known insect, which is permissaible to eat. It is recorded in the Two *Ṣaḥîḥs*, that Abu Ya'fûr said that he asked 'Abdullâh bin Abi Awfâ about locust. He said, "We participated in seven battles with the Messenger of Allâh ﷺ, and we used to eat locusts."[1] Ash-Shâfi'î, Aḥmad bin Ḥanbal and Ibn Mâjah recorded from 'Abdur-Raḥmân bin Zayd bin Aslam that his father narrated from Ibn 'Umar that the Prophet ﷺ said,

«أُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ: الْحُوتُ وَالْجَرَادُ وَالْكَبِدُ وَالطِّحَالُ»

«We were allowed two dead animals and two [kinds of] blood: fish and locust, and kidney and spleen.»[2]

Ibn Abi Najîḥ narrated from Mujâhid about Allâh's statement,

﴾فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ﴿

﴾So We sent on them: the flood, the locusts ...﴿

"Eating the nails on their doors and leaving the wood."[3] As for the *Qummal*, Ibn 'Abbâs said that it is the grain bug[4], or, according to another view; small locusts that do not have wings.[5] Similar was reported from Mujâhid, 'Ikrimah and Qatâdah. Al-Ḥasan and Sa'îd bin Jubayr said that '*Qummal*'

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[1] *Fatḥ Al-Bâri* 9:535 and Muslim 3:1546.

[2] *Musnad Ash-Shâfi'î* 2:173, Aḥmad 2:97 and Ibn Mâjah 2:1073.

[3] Aṭ-Ṭabari 13:68.

[4] Aṭ-Ṭabari 13:54.

[5] Aṭ-Ṭabari 13:54.

are small black insects.[1]

Abu Ja'far bin Jarīr recorded that Saīd bin Jubayr said, "When Mūsa came to Fir'awn, he demanded, 'Release the Children of Israel to me.' But, Fir'awn did not comply; and Allāh sent the *Tuwfān*, and that is a rain which continued until they feared that it was a form of torment. They said to Mūsā, 'Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him.

In that year, Allāh allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for.' So Allâh sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, 'O Mūsā! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Mūsā invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, 'We saved our crops.' However, Allāh sent the *Qummal*, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, 'O Musa! Ask your Lord to remove the *Qummal* (weevil) from us and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, and Allāh removed the *Qummal* from them. However, they did not send the Children of Israel with him.

Once, when he was with Fir'awn, Musa heard the sound of a frog and said to Fir'awn, 'What will you and your people suffer from this (the frogs)?' Fir'awn said, 'What can frogs do?' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Mūsā, 'Invoke your Lord to remove these frogs from us, and

[1] At-Ṭabari 13:55.

we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, but they did not believe.

Allāh then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir'awn, saying, 'We are inflicted with blood and do not have anything to drink.' He said, 'Mūsā has bewitched you.' They said, 'How could he do that when whenever we look for water in our containers we found that it has turned into blood?' They came to Mūsā and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn 'Abbās, As-Suddi, Qatādah and several others among the Salaf.

Muḥammad bin Isḥāq bin Yasār said, "The enemy of Allāh, Fir'awn, went back defeated and humiliated, after the sorcerers believed (in Mūsā). He insisted on remaining in disbelief and persisted in wickedness. Allāh sent down the signs to him, and he (and his people) were first inflicted by famine. Allāh then sent the flood, the locusts, the *Qummal*, the frogs then blood, as consecutive signs. When Allāh sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

﴿قَالُوا يَـٰمُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ﴾

﴾*They said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."*﴿

Mūsā invoked his Lord and He removed the affliction from them, but they did not keep their promises.

So Allāh sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Mūsā before, and he called on his Lord and He removed the affliction.

Still, they did not keep their promises, and Allāh sent the

Qummal. Mūsā, peace be upon him, was commanded to go to a mound and strike it with his staff. So Mūsā went to a huge mound, struck it with his staff and the *Qummal* fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Mūsā invoked his Lord and He removed the affliction.

They did not keep their promise and Allāh sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Mūsā supplicated to his Lord and Allāh removed the affliction.

They did not keep any of the promises they made, and Allāh sent the blood, and the waters of the people of Fir'awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood."[1]

﴿فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾﴾

﴾136. So We took retribution from them. We drowned them in the sea, because they belied Our Āyāt and were heedless with them.﴿

﴾137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir'awn and his people produced, and what they erected.﴿

The People of Fir'awn drown in the Sea; the Children of Israel inherit the Holy Land

Allāh states that when the people of Fir'awn rebelled and

[1] Aṭ-Ṭabari 13:63.

transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Mūsā parted by Allāh's power, and he and the Children of Israel passed through. In their pursuit, Fir'awn and his soldiers went in the sea chasing Mūsā and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the *Āyāt* of Allāh and were heedless of them. Allāh said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land.

Al-Ḥasan Al-Baṣri and Qatādah commented that Allāh's statement,

﴿مَشَـٰرِقَ ٱلْأَرْضِ وَمَغَـٰرِبَهَا ٱلَّتِى بَـٰرَكْنَا فِيهَا﴾

﴾...*the eastern parts of the land and the western parts thereof which We have blessed.*﴿

refers to the Sham area (Greater Syria). Also, Mujāhid and Ibn Jarīr said that Allāh's statement,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟﴾

﴾*And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.*﴿

is explained by Allāh's other statement,

﴿وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ۝ وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَـٰمَـٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ۝﴾

﴾*And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir'awn and Hāmān and their hosts receive from them that which they feared*﴿ [28:5-6].

Further, Allāh's statement,

﴿وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ﴾

﴾*And We destroyed what Fir'awn and his people produced,*﴿

meaning, We destroyed what Fir'awn and his people produced, such as agriculture and buildings.

الجزء التاسع ١٦٧ سورة الأعراف

وَجَٰوَزْنَا بِبَنِيٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ
أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ
مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا
وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾ وَإِذْ أَنجَيْنَٰكُم
مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ
أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن
رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾ ۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً
وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ
مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ
سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ
رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ
إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ
رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ
قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾

﴿وَمَا كَانُوا۟ يَعْرِشُونَ﴾

﴾*and what they erected.*﴿ Ibn 'Abbās and Mujāhid said that

﴿يَعْرِشُونَ﴾

﴾*they erected*﴿ means, they built.

﴿وَجَٰوَزْنَا بِبَنِيٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾﴾

﴾*138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people."*﴿

﴾*139. [Mūsā added:] "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain."*﴿

The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allāh mentions the words that the ignorant ones among the Children of Israel uttered to Mūsā after they crossed the sea and witnessed Allah's *Āyat* and great power.

﴿فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ﴾

﴾*And they came upon a people devoted to some of their idols (in*

worship).❵

Some scholars of *Tafsīr* said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarīr commented, "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

﴿يَـمُوسَى اجْعَلْ لَّنَآ إِلَـهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾

❴*"O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people."*❵[1]

Mūsā replied, you are ignorant of Allāh's greatness and majesty and His purity from any partners or anything resembling Him.

﴿إِنَّ هَـؤُلاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ﴾

❴*"Verily, these people will be destroyed for that which they are engaged in*❵ they will perish,

﴿وَبَـطِلٌ مَّا كَانُواْ يَعْمَلُونَ﴾

❴*"and all that they are doing is in vain."*❵

Commenting on this *Ayāh*, Imām Abu Ja'far bin Jarīr reported from Abu Wāqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allāh ﷺ for (the battle of) Ḥunayn. Abu Wāqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called '*Dhāt Al-Anwāṭ*'. So when we passed by a huge, green lote tree, we said, 'O Messenger of Allāh! Appoint for us a *Dhāt Al-Anwāṭ* as they have.' He said,

«قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى:

«*by He in Whose Hand is my soul! You said just as what the people of Mūsā said to him:*

﴿اجْعَل لَّنَآ إِلَـهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ - إِنَّ هَـؤُلاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَـطِلٌ مَّا كَانُواْ يَعْمَلُونَ﴾»

❴*"Make for us a god as they have gods." He said: "Verily,*

[1] Aṭ-Ṭabari 13:80.

you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain."﴾"[1]

﴿قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾ وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾﴾

﴿*140. He said: "Shall I seek for you an ilāh (a god) other than Allāh, while He has given you superiority over the nations."*﴾

﴿*141. And (remember) when We rescued you from Fir'awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.*﴾

Reminding the Children of Israel of Allâh's Blessings for Them

Mūsā reminded the Children of Israel of Allāh's blessings, such as saving them from Fir'awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the *Tafsīr* of *Sūrat Al-Baqarah*.[2]

﴿۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾﴾

﴿*142. And We appointed for Mūsā thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Mūsā said to his brother Hārūn: "Replace me among my people, act in the right way and follow not the way of the mischief-makers."*﴾

Mūsā fasts and worships Allāh for Forty Days

Allāh reminds the Children of Israel of the guidance that He

[1] Aṭ-Ṭabari 13:82.

[2] See the *Tafsīr* of *Sūrat Al-Baqarah* [2:49-50].

sent to them by speaking directly to Mūsā and revealing the Tawrāh to him. In it, was their law and the details of their legislation. Allāh stated here that He appointed thirty nights for Mūsā. The scholars of *Tafsīr* said that Mūsā fasted this period, and when they ended, Mūsā cleaned his teeth with a twig. Allāh commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Mūsā was about to return to Mount Ṭūr, as Allāh said,

﴿يَـٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَـٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَـٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ﴾

﴾*O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount*﴿ [20:80].

Mūsā left his brother Hārūn with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Hārūn was an honorable and noble Prophet who had grace and exalted standard with Allāh, may Allāh's peace and blessings be upon him and the rest of the Prophets.

﴿وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَـٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَـٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَـٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾﴾

﴾*143. And when Mūsā came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."*﴿

Mūsā asks to see Allāh

Allāh said that when Mūsā came for His appointment and spoke to Him directly, he asked to see Him,

﴿رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى﴾

﴾*"O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me,"*﴿

'You cannot' (*Lan*) by no means indicates that seeing Allāh will never occur, as (the misguided sect of) Al-Mu'tazilah claimed. The *Ḥadīths* of *Mutawātir* grade[1] narrated from the Messenger of Allāh, affirm that the believers will see Allāh in the Hereafter. We will mention these *Ḥadīths* under the explanation of Allāh's statement,

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

﴾*Some faces that Day shall be radiant. Looking at their Lord.*﴿ [75:22-23]

In earlier Scriptures, it was reported that Allāh said to Mūsā, "O Mūsā! No living soul sees Me, but will perish, and no solid but will be demolished."[2] Allāh said here,

﴿فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا﴾

﴾*So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious.*﴿

In his *Musnad* Imām Aḥmad recorded from Anas bin Mālik that the Prophet ﷺ said about Allāh's saying;

﴿فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ﴾

﴾*And when his Lord appeared to the mountain,*﴿

«هكذا»

«*Like this*» then he held out the tip of his little finger.[3] At-Tirmidhi recorded this in the chapter of *Tafsīr* for this *Āyah*, then he said; "This *Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb*."[4]

This was also recorded by Al-Ḥākim in his *Mustadrak* through the route of Ḥamād bin Salamah, and he said; "This *Ḥadīth* is *Ṣaḥīḥ* according to the criteria of Muslim and they did not record it."[5] And As-Suddi reported that 'Ikrimah

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[1] Having numerous narrators in each link of every chain.

[2] *Al-Bidāyah wan-Nihāyah* 3:112.

[3] Aḥmad 3:125.

[4] *Tuḥfat Al-Aḥwadhi* 8:451.

[5] Al-Ḥākim 2:320.

reported from Ibn 'Abbās about Allāh's saying,

﴿فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ﴾

﴿*And when his Lord appeared to the mountain,*﴾

Only the extent of the little finger appeared from Him,

﴿جَعَلَهُۥ دَكًّا﴾

﴿*He made it collapse*﴾ as dust;

﴿وَخَرَّ مُوسَىٰ صَعِقًا﴾

﴿*And Mūsā fell down unconscious*﴾ fainting from it. Ibn Jarīr recorded these because of the relation to the word *Al-Ghashī*.[1]

﴿فَلَمَّآ أَفَاقَ﴾

﴿*Then when he (Mūsā) recovered his senses*﴾ after he lost consciousness,

﴿قَالَ سُبْحَـٰنَكَ﴾

﴿*he said: "Glory be to You,"*﴾ thus, praising, glorifying and honoring Allah since no living soul could see Him in this life and remain alive. Mūsā' statement,

﴿تُبْتُ إِلَيْكَ﴾

﴿*"I turn to You in repentance"*﴾ means, according to Mujāhid, that from asking you to look at you,

﴿وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ﴾

﴿*"and I am the first of the believers."*﴾, among the Children of Israel, according to Ibn 'Abbās, Mujāhid, and Ibn Jarīr preferred this view. Or, according to another narration from Ibn 'Abbās, the meaning of,

﴿وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ﴾

﴿*"and I am the first of the believers."*﴾, is that 'none shall see You [in this life].' Allāh said,

﴿وَخَرَّ مُوسَىٰ صَعِقًا﴾

﴿*And Mūsā fell down unconscious.*﴾

[1] Aṭ-Ṭabarī 13:97.

سورة الأعراف ١٦٨ الجزء التاسع

قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى
فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا
لَهُۥ فِى ٱلْأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ
شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ سَأُو۟رِيكُمْ
دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾ سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟
بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟
سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ
ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟
يَعْمَلُونَ ﴿١٤٧﴾ وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ
عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا۟ ظَٰلِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ
فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾

Abu Sa'īd Al-Khudri and Abu Hurayrah narrated a *Hadīth* from the Prophet ﷺ that is suitable to mention here. As for the *Hadith* from Abu Sa'īd, Al-Bukhāri recorded in his Ṣaḥīḥ that he said: A Jew came to the Prophet ﷺ after his face was smacked, and said, "O Muḥammad! One of your companions from Al-Anṣār smacked me on the face." The Prophet ﷺ said,

«ادْعُوهُ»

«*Summon him*» and he was summoned. The Prophet ﷺ asked him,

«لِمَ لَطَمْتَ وَجْهَهُ؟»

«*Why did you smack his face?*» He said, "O Allah's Messenger! I passed by that Jew and heard him swearing, 'No, by He Who has chosen Mūsā over mankind!' I said, 'Over Muḥammad too?', and I became angry and struck his face." The Prophet ﷺ said,

«لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ»

«*Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Mūsā is holding onto a pillar of the Throne ('Arsh of Allāh). I will not know if he woke up before me or he received his due (because of*

his) unconsciousness on (Mount) Aṭ-Ṭur.»[1]

Al-Bukhāri recorded this *Ḥadīth* in many locations of his *Ṣaḥīḥ*, as did Muslim and Abu Dāwud.[2] As for the *Ḥadīth* from Abu Hurayrah, Imām Aḥmad and the Two Shaykhs (Al-Bukhāri and Muslim) collected his narration.[3]

﴿قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي وَبِكَلَٰمِي فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ۝ وَكَتَبْنَا لَهُۥ فِي ٱلْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ سَأُو۟رِيكُمْ دَارَ ٱلْفَٰسِقِينَ ۝﴾

﴿*144. (Allāh) said: "O Mūsā I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."*﴾

﴿*145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.*﴾

Allāh chooses Mūsā and gives Him the Tablets

Allāh states that He spoke to Mūsā directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him.

Here we should mention that there is no doubt that Muḥammad ﷺ is the chief of all the Children of Ādam, the earlier and later ones among them. This is why Allāh has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muḥammad's followers are more numerous than the followers of all Prophets and Messengers. After Muḥammad ﷺ, the next in rank of honor and virtue is Ibrāhīm upon him be peace, then Mūsā, son of 'Imrān, who spoke to the Most Beneficent directly. Allāh commanded Mūsā, saying,

﴿فَخُذْ مَآ ءَاتَيْتُكَ﴾

[1] *Fatḥ Al-Bāri* 8:152.

[2] Al-Bukhāri, nos. 4638, 2412, 6917, 3398, 7427 and 6518, Muslim 2374 and Abu Dāwud 4668.

[3] Aḥmad 2:264, *Fatḥ Al-Bāri* 13:455 and Muslim 4:1844.

﴾So hold to that which I have given you﴿, of My Speech and conversation with you,

﴾وَكُن مِّنَ ٱلشَّٰكِرِينَ﴿

﴾and be of the grateful﴿ , for it and do not ask for what is beyond your capacity to bear.

Allâh stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allâh wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrâh, that Allâh described;

﴾وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ﴿

﴾And indeed We gave Mûsâ - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind﴿[28:43].

It was also said that Allâh gave Mûsâ the Tablets before the Tawrâh, and Allâh knows best. Allâh said next,

﴾فَخُذْهَا بِقُوَّةٍ﴿

﴾Hold unto these with firmness﴿, be firm on the obedience,

﴾وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا﴿

﴾and enjoin your people to take the better therein.﴿

Sufyân bin 'Uyaynah said, "Abu Sa'd narrated to us from 'Ikrimah from Ibn 'Abbâs that "Mûsâ, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people."[1] Allâh's statement,

﴾سَأُورِيكُمْ دَارَ ٱلْفَٰسِقِينَ﴿

﴾I shall show you the home of the rebellious﴿,

means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

﴾سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا

[1] Al-Tabari 13:110.

ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

﴾146. I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right, and (even) if they see all the Āyāt, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Āyāt and were heedless of them.﴿

﴾147. Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do?﴿

Arrogant People will be deprived of Allāh's *Āyāt*

Allāh said,

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴾I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right﴿.

Allāh says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allāh has disgraced them with ignorance. Allāh said in another *Āyah*,

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾

﴾And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time﴿ [6:110], and,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴾So when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path).﴿ [61:5]

Sufyān bin 'Uyaynah commented on this *Āyah*,

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿*I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right*﴾,

"(Allāh says) I shall snatch away comprehension of the Qur'ān from them and turn them away from My *Āyāt*."[1] Ibn Jarīr commented on Sufyān's statement that, "This indicates that this part of the *Āyah* is addressed to this *Ummah*." [2] This is not necessarily true, for Ibn 'Uyaynah actually meant that this occurs in every *Ummah* and that there is no difference between one *Ummah* and another *Ummah* in this regard. Allāh knows best. Allāh said next,

﴿وَإِن يَرَوْا كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا بِهَا﴾

﴿*and (even) if they see all the Āyāt, they will not believe in them*﴾. Allāh said in a similar *Āyāh*,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ - وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

﴿*Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.*﴾ [10:96-97]

Allāh's statement,

﴿وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا﴾

﴿*And if they see the way of righteousness, they will not adopt it as the way,*﴾

means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allāh explains why they do this,

﴿ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا﴾

﴿*that is because they have rejected Our Āyāt*﴾, in their hearts,

﴿وَكَانُوا عَنْهَا غَافِلِينَ﴾

﴿*and were heedless of them.*﴾, gaining no lessons from the *Āyāt*. Allāh's statement,

[1] At-Ṭabari 13:112.

[2] At-Ṭabari 13:113.

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ﴾

﴾*Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds.*﴿

indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allāh said next,

﴿هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ﴾

﴾*Are they requited with anything except what they used to do?*﴿

meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِن بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ۝ وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝﴾

﴾*148. And the people of Mūsā made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were wrongdoers.*﴿

﴾*149. And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers"*﴿

Story of worshipping the Calf

Allāh describes the misguidance of those who worshipped the calf that As-Sāmiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibrīl was riding, and the calf seemed to moo. This occurred after Mūsā went for the appointed term with his Lord, where Allāh told him about what happened when he was on Mount Ṭūr. Allāh said about His Honorable Self,

﴿قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ۝﴾

﴿*(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray"*﴾ [20:85].

The scholars of *Tafsīr* have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allāh knows best. It was reported that when the statue mooed, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Mūsā, but Mūsā forgot it! Allāh answered them,

﴿أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾

﴿*Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good?*﴾ [20:89]. Allāh said here,

﴿أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا﴾

﴿*Did they not see that it could neither speak to them nor guide them to the way?*﴾

Allāh condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance.

Allāh's statement,

﴿وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ﴾

﴿*And when they regretted*﴾, and felt sorrow for their action,

﴿وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

﴿*and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers."*﴾

or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allāh the Most Mighty and Majestic.

سورة الأعراف ١٦٩ الجزء التاسع

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾ إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ﴿١٥٢﴾ وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا۟ مِنۢ بَعْدِهَا وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا فَلَمَّآ أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ إِنْ هِىَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى مَن تَشَآءُ أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلْغَٰفِرِينَ ﴿١٥٥﴾

﴿وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ - قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾

﴾150. And when Mūsā returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in matter of your Lord?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Hārūn) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers."﴿

﴾151. He (Mūsā) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy."﴿

Allāh states that when Mūsā returned to his people after conversation with his Lord, he became angry and full of regret. Abu Ad-Darda' said that *Asif*, or regret, is the severest type of anger.

﴿قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ﴾

﴾*He (Mūsā) said: "What an evil thing is that which you have done during my absence."*﴿

evil it is that which you committed after I departed and left you, by worshiping the calf,

﴿أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ﴾

﴾*Did you hasten in the matter of your Lord?*﴿

Mūsā said, 'You wanted me to rush back to you, even though [being there] this was Allāh's decision?' Allāh said next,

﴿وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ﴾

﴾*And he threw down the Tablets and seized his brother by his head and dragged him towards him.*﴿

This *Āyah* demonstrates the meaning of the *Ḥadīth*,

«لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ»

«*Information is not the same as observation.*»[1]

It indicates that Mūsā threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allāh said,

﴿وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ﴾

﴾*and seized his brother by (the hair of) his head and dragged him towards him.*﴿

for Mūsā feared that Hārūn might have not tried hard enough to forbid them from their evil action. In another *Āyah*, Allāh said,

﴿قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۝ أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ۝ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ۝﴾

﴾*He [Mūsā] said: "O Hārūn! What prevented you when you saw them going astray. That you followed me not (according to my advice to you)? Have you then disobeyed my order?" He [Hārūn] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and*

[1] Aḥmad 1:271.

you have not respected (waited or observed) my word!''﴾ [20:92-94].

Here, Allāh said that Hārūn said,

﴿ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿*"O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers."*﴾

Hārūn said, 'Do not place me on the same level as they are, as if I was one of them.' Further, Hārūn said, 'O son of my mother', so that Mūsā would feel more mercy and leniency towards him, even though Hārūn was also the son of Mūsā's father. When Mūsā was satisfied that his brother was innocent,

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَٰنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي﴾

﴿*And Hārūn indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."*﴾ [20:90], this is when,

﴿قَالَ﴾

﴿*he said*﴾ Mūsā,

﴿رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿*"O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy."*﴾

Ibn Abi Ḥātim recorded that Ibn 'Abbas said that the Messenger of Allāh ﷺ said,

«يَرْحَمُ اللهُ مُوسَى لَيْسَ الْمُعَايِنُ كَالْمُخْبِرِ أَخْبَرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنَّ قَوْمَهُ فُتِنُوا بَعْدَهُ فَلَمْ يُلْقِ الْأَلْوَاحَ فَلَمَّا رَآهُمْ وَعَايَنَهُمْ أَلْقَى الْأَلْوَاحَ»

«*May Allāh grant His mercy to Mūsā! Surely, he who observes [something] is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people*

were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.»[1]

﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ۝ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ۝﴾

﴾*152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.*﴿

﴾*153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.*﴿

The 'wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allāh did not accept their repentance until some of them [who did not worship the calf] killed others [who worshipped the calf]. We mentioned this story in *Sūrat Al-Baqarah*,

﴿فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

﴾*So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.*﴿ [2:54]

As for the humiliation mentioned in the *Āyah*, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allāh's statement,

﴿وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ﴾

﴾*Thus do We recompense those who invent lies*﴿

is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allāh's Message, will be placed in the heart and from there on to the shoulders. Al-Ḥasan Al-Baṣri said; "The disgrace of innovation will weigh on their shoulders even if

[1] Ibn Mājah 2:380.

they were to gallop on their mules or trot on their work horses." Ayyūb As-Sakhtiyāni narrated from Abu Qilābah Al-Jarmi that he commented on this *Āyah*,

﴿وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ﴾

❴*Thus do We recompense those who invent lies.*❵

"By Allāh! This *Āyah* is for all those who invent a lie, until the Day of Resurrection."[1] Also, Sufyān bin 'Uyaynah said, "Every person who invents a *Bid'ah* (innovation in the religion) will taste disgrace."[2] Allāh tells His servants that He accepts repentance from His servants for any sin, even *Shirk*, *Kufr*, hypocrisy and disobedience. Allāh said:

﴿وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ﴾

❴*But those who committed evil deeds and then repented afterwards and believed, verily, your Lord*❵

O Muḥammad, Messenger of Repentance and Prophet of Mercy,

﴿مِن بَعْدِهَا﴾

❴*after that*❵ after committing that evil action,

﴿لَغَفُورٌ رَّحِيمٌ﴾

❴*is indeed Oft-Forgiving, Most Merciful.*❵

Ibn Abi Ḥātim reported that 'Abdullāh bin Mas'ūd was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas'ūd recited this *Āyah*,

﴿وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾﴾

❴*But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.*❵

'Abdullāh recited this *Āyah* ten times, neither allowing nor disallowing it.[3]

﴿وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾﴾

[1] Aṭ-Ṭabari 13:135.

[2] Aṭ-Ṭabari 13:136.

[3] *Ad-Durr Al-Manthūr* 3:566.

۞ وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

﴾154. And when the anger of Mūsā calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.﴿

Mūsā picked up the Tablets when His Anger subsided

Allāh said next,

﴿وَلَمَّا سَكَتَ﴾

﴾And when calmed﴿ and subsided,

﴿عَن مُّوسَى الْغَضَبُ﴾

﴾the anger of Mūsā﴿ with his people,

﴿أَخَذَ الْأَلْوَاحَ﴾

﴾he took up the Tablets﴿, which he had thrown out of jealousy for Allāh and anger for His sake, because of his people worshipping the calf,

﴿وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ﴾

﴾and in their inscription was guidance and mercy for those who fear their Lord.﴿

Several scholars of *Tafsīr* said that when Mūsā threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Mūsā found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islāmic State came into existence. Only Allāh knows if these statements are true.

﴿وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم
مِن قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن
تَشَاءُ أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الْغَافِرِينَ ۞ وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ
فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ﴾

﴿155. And Mūsā chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.﴾

﴿156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hūdnā unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.﴾

Seventy Men from the Children of Israel go for the appointed Meeting Place that Allāh designated, Allāh later on destroys Them

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented; "Allāh commanded Mūsā to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allāh, 'O Allāh! Give us what you have never given anyone before us and will never give anyone after us!' Allāh disliked this supplication and they were seized with a violent earthquake, Mūsā said:

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ﴾

﴿"O my Lord, if it had been Your will, You could have destroyed them and me before.﴾"[1]

[1] At-Ṭabari 13:141.

As-Suddi said, "Allāh commanded Mūsā to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

﴿وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا﴾

﴿*And Mūsā chose out of his people seventy (of the best) men.*﴾

He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

﴿لَن نُّؤْمِنَ لَكَ﴾

﴿*We shall never believe in you*﴾, [2:55] 'O Mūsā,

﴿حَتَّىٰ نَرَى اللَّهَ جَهْرَةً﴾

﴿*until we see Allāh plainly,*﴾ for you spoke to Him,' they said, 'therefore, show Him to us,'

﴿فَأَخَذَتْهُمُ الصَّاعِقَةُ﴾

﴿*but they were struck with a bolt of lightning*﴾ [4:153]

and they died. Mūsā stood up crying, invoking Allāh, 'O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men?'

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ﴾

﴿*"O my Lord, if it had been Your will, You could have destroyed them and me before"*﴾.'"[1]

Muḥammad bin Isḥāq said, "Mūsā chose seventy of the best men from the Children of Israel. He said to them, 'Go to the meeting with Allāh and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.' So, he went with them to Mount Ṭūr in Sinai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allah. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Mūsā with his Lord, they said, 'Request that we may also hear the words of

[1] At-Ṭabari 13:140.

our Lord.' So he replied, 'I shall.' When Mûsā approached the mountain it became completely covered with columns of clouds, Mūsâ approached it and entered in them. He said to the people, 'Approach.' But when Allāh spoke to Mûsā, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Mūsā, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Mūsā, he faced the people and they said, 'O Mūsā! We will not believe in you unless we see Allāh directly.' So the thunder shook them, their souls were captured and they all died. Mūsâ stood up invoking, begging and supplicating to his Lord,

﴿رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ﴾

﴾*"O my Lord, if it had been Your will, You could have destroyed them and me before."*﴿[1]

meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel?'

Ibn 'Abbās, Qatâdah, Mujāhid and Ibn Jarīr Aṭ-Ṭabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf."[2] This is supported by Mūsā's statement,

﴿أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ﴾

﴾*"would You destroy us for the deeds of the fools among us?"*﴿

He said next,

﴿إِنْ هِىَ إِلَّا فِتْنَتُكَ﴾

﴾*"It is only Your Fitnah"*﴿ affliction, test and trial, according to Ibn 'Abbās, Sa'īd bin Jubayr, Abu Al-'Āliyah, Ar-Rabī' bin Anas and several among the Salaf and latter scholars.[3] This is the only plausible meaning, in which Mūsâ says, "The decision is Yours (O Allâh), and the judgment, and whatever You will

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[1] Aṭ-Ṭabari 13:140.

[2] Aṭ-Ṭabari 13:143-144.

[3] Aṭ-Ṭabari 13:151.

occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The *Āyah*,

﴿أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلْغَـٰفِرِينَ﴾

﴾*"You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive."*﴿,

pertains to (Allāh's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness [such as in Mūsā's supplication to Allāh], it includes the hope that Allāh does not permit one to fall into that act again.

﴿وَأَنتَ خَيْرُ ٱلْغَـٰفِرِينَ﴾

﴾*"for You are the best of those who forgive,"*﴿ for none except You can forgive the sin.

﴿وَٱكْتُبْ لَنَا فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ﴾

﴾*"And ordain for us good in this world, and in the Hereafter."*﴿

The first part of Mūsā's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

﴿وَٱكْتُبْ لَنَا فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ﴾

﴾*"And ordain for us good in this world, and in the Hereafter."*﴿

is, 'ordain for us and grant us all that is good in both lives. We mentioned the meaning of 'good' before in *Sūrat Al-Baqarah*.[1]

﴿إِنَّا هُدْنَآ إِلَيْكَ﴾

﴾*"We have Hūdna unto You"*﴿ 'we repent, go back and return unto You,' according to the meaning of, '*Hūdnā*', given by Ibn 'Abbās, Sa'īd bin Jubayr, Mujahid, Abu Al-'Āliyah, Aḍ-Ḍaḥḥāk, Ibrāhīm At-Taymi, As-Suddi, Qatādah and several others.[2]

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[1] See the *Tafsīr* of *Sūrat Al-Baqarah* [2 : 200-202].

[2] Aṭ-Ṭabari 13 :154-155.

﴿قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَوٰةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ﴾

﴿He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.﴾ [7:156]

Allāh's Mercy is for Those Who have Taqwā and believe in Allāh's *Āyāt* and His Messenger ﷺ

Allāh answers the statement,

﴿إِنْ هِيَ إِلَّا فِتْنَتُكَ﴾

﴿"It is only Your trial..."﴾ [7:155], by saying,

﴿عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿(As to) My punishment I afflict therewith whom I will and My mercy embraces all things.﴾

Allāh says here, 'I do what I will, decide what I will and I have wisdom and justice in all matters.' Certainly, there is no deity worthy of worship except Allāh. Allāh's statement,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿and My mercy embraces all things﴾

testifies to His encompassing mercy. Allāh said that the angels who carry His Throne and those around the Throne supplicate,

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

﴿"Our Lord! You comprehend all things in mercy and knowledge."﴾ [40:7]

Imām Aḥmad recorded that Jundub bin 'Abdullāh Al-Bajali said, "A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ finished the prayer, that man untied his camel mounted it and supplicated aloud, 'O Allāh! Grant Your mercy to me and to Muḥammad, and do not give a share in it to anyone else.' The Messenger of Allāh ﷺ

commented (to his Companions),

«أَتَقُولُونَ هَذَا أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا مَا قَالَ؟»

«Do you think that this man is more misguided or his camel? Did you not hear what this man has said?»

They said, 'Yes.' He ﷺ said,

«لَقَدْ حَظَرْتَ رَحْمَةً وَاسِعَةً إِنَّ اللهَ عَزَّ وَجَلَّ خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ رَحْمَةً يَتَعَاطَفُ بِهَا الْخَلْقُ جِنُّهَا وَإِنْسُهَا وَبَهَائِمُهَا وَأَخَّرَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ؟»

«You (the bedouin man) have restricted a vast mercy! Allāh, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, Jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel?»

Aḥmad[1] and Abu Dāwud collected this *Ḥadīth*.[2] Imām Aḥmad recorded that Salmān narrated that the Prophet ﷺ said,

«إِنَّ للهِ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ يَتَرَاحَمُ بِهَا الْخَلْقُ وَبِهَا تَعْطِفُ الْوُحُوشُ عَلَى أَوْلَادِهَا وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ»

«Allāh, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.»[3]

Muslim recorded it.[4] Allāh said next,

﴿فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ﴾

﴾That (mercy) I shall ordain for those who have Taqwā,﴿

meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allāh said in a similar *Āyah*,

[1] Aḥmad 4:312.
[2] Abu Dāwud 5:197.
[3] Aḥmad 5:439.
[4] Muslim 4:2108.

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ﴾

﴾*He has prescribed mercy for Himself*﴿ [6:12]

Allāh's statement,

﴿لِلَّذِينَ يَتَّقُونَ﴾

﴾*for those who have Taqwā*﴿, means, 'I will ordain My mercy for those who possess these qualities, and they are the *Ummah* of Muḥammad,'

﴿لِلَّذِينَ يَتَّقُونَ﴾

﴾*for those who have Taqwā*﴿, who avoid *Shirk* and major sins,

﴿وَيُؤْتُونَ الزَّكَوٰةَ﴾

﴾*and give the Zakāh*﴿, purify themselves, according to one opinion. It was also said that, 'the *Zakāh*', here pertains to wealth. It is possible that both meanings are included here, for this *Āyah* was revealed in Makkah [before *Zakāh* in fixed shares was ordained],

﴿وَالَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ﴾

﴾*and those who believe in Our Āyāt.*﴿, those who have faith in them.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

﴾*157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrāh and the Injīl, – he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.*﴿

The Description of that Messenger ﷺ

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ﴾

﴾Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrāh and the Injīl,﴿

This is the description of the Prophet Muḥammad ﷺ in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imām Aḥmad recorded that Abu Ṣakhr Al-'Uqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madīnah during the life time of Allāh's Messenger. After I sold it, I said to myself, 'I will meet that man (Muḥammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and 'Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrāh. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allāh ﷺ asked him (the father),

«أَنْشُدُكَ بِالَّذِي أَنْزَلَ التَّوْرَاةَ هَلْ تَجِدُ فِي كِتَابِكَ هَذَا صِفَتِي وَمَخْرَجِي؟»

«I ask you by He Who has sent down the Tawrāh, do you not find the description of me and my advent in your Book?»

He nodded his head in the negative. His son said, 'Rather, yes, by He Who has sent down the Tawrāh! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh.' The Prophet ﷺ said (to the Companions),

«أَقِيمُوا الْيَهُودِيَّ عَنْ أَخِيكُمْ»

«Stop the Jew (the father) from (taking care of) your brother (in Islam).»

The Prophet ﷺ then personally took care of the son's funeral and led the funeral prayer on him."[1] This *Ḥadīth* is sound and is supported by a similar *Ḥadīth* in the *Ṣaḥīḥ* narrated

[1] Aḥmad 5:411.

from Anas.[1]

Ibn Jarīr recorded that Al-Muthannā said that 'Aṭā' bin Yasār said, "I met 'Abdullāh bin 'Amr and asked him, 'Tell me about the description of Allāh's Messenger ﷺ in the Tawrāh.' He said, 'Yes, by Allāh! He is described in the Tawrāh, just as he is described in the Qur'ān,

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴾

﴾*O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.*﴿ [33:45]

as a safe refuge for the unlettered ones. 'You are My servant and Messenger. I have called you '*Al-Mutawakkil*' (who trusts in Allāh), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allāh will not end his life until He straightens through him the crooked religion, so that they might proclaim, 'There is no deity worthy of worship except Allāh.' He will open through him sealed hearts, deaf ears and blind eyes.'" 'Aṭā' then said, "I also met Ka'b and asked him the same question, and his answer did not differ from 'Abdullāh's answer, even concerning one letter."[2] Al-Bukhāri recorded it[3] from 'Abdullah bin 'Amr. It was also recorded by Al-Bukhāri [up to the word] forgoes. And he mentioned the narration of 'Abdullāh bin 'Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrāh, as some *Ḥadīths* concur. Allah knows best."

Allāh's statement,

﴿يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ﴾

﴾*He commands them to do good; and forbids them from evil;*﴿

This is the description of the Messenger of Allāh ﷺ in previous Books. These were the true qualities of our Messenger ﷺ, as well, for he only ordained good and forbade evil. We should mention here that 'Abdullāh bin Mas'ūd said, "When you hear Allāh's statement,

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[1] *Fatḥ Al-Bāri* 3:259.

[2] Aṭ-Ṭabari 13:164.

[3] *Fatḥ Al-Bāri* 4:402.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟﴾

﴾*O you who believe!*﴿, then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden." And the most important and greatest of these commands and prohibitions, is that Allāh has sent the Messenger ﷺ to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allāh has sent all Messengers with before Muḥammad ﷺ, just as Allah said,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴾*And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid the Ṭāghūt (false deities)"*﴿[16:36].

Allāh's statement,

﴿وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ﴾

﴾*He makes lawful for them the good things, and forbids them from the evil things,*﴿

meaning, he makes the Baḥīrah, Sā'ibah, Waṣīlah and Ḥām, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, *Ribā*, and foods that were treated as lawful although Allāh the Exalted had forbidden them. 'Ali bin Abi Ṭalḥah reported this from Ibn 'Abbās.[1] Allāh's statement,

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ﴾

﴾*He (Muḥammad) releases them from their heavy burdens, and from the fetters that were upon them.*﴿

indicates that Muḥammad ﷺ came with leniency and an easy religion. As mentioned in the *Ḥadīth* recorded from many routes that Allah's Messenger ﷺ said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة»

«*I was sent with the easy way of Ḥanifiyyah [monotheism]*»[2]

[1] Aṭ-Ṭabari 13:166.

[2] Aḥmad 5:266 and 6:116.

The Prophet ﷺ said to the two Commanders he appointed, *Mu'ādh* and Abu Mūsā Al-Ash'ari, when he sent them to Yemen,

«بَشِّرَا وَلَا تُنَفِّرَا وَيَسِّرَا وَلَا تُعَسِّرَا وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

«*Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves*».[1]

Abu Barzah Al-Aslami, the Prophet's Companion, said, "I accompanied the Messenger of Allāh and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allāh made the law encompassing and easy for this *Ummah*. Hence the statement of the Messenger of Allāh,

«إِنَّ اللهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

«*Allāh has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it*.»[2]

The Prophet ﷺ said,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْهِ»

«*My Ummah was forgiven (by Allāh) unintentional errors, forgetfulness and what they are forced to do*.»"[3]

This is why Allāh has guided this *Ummah* to proclaim,

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ﴾

﴾"*Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the*

[1] *Fath Al-Bāri* 5:188.

[2] *Fath Al-Bāri* 9:300.

[3] Ibn Mājah 1:659.

disbelieving people.﴿ [2:286]

It is recorded in *Ṣaḥīḥ Muslim* that [the Prophet ﷺ said that] Allāh the Exalted said after every one of these supplications, "I shall accept [your supplication]." Allāh's statement,

﴿فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ﴾

﴾*So those who believe in him, honor him, help him.*﴿

refers to respecting and honoring Muḥammad ﷺ,

﴿وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ﴾

﴾*and follow the light which has been sent down with him,*﴿

the Qur'ān and the revelation [Sunnah] that the Prophet delivered to mankind,

﴿أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴾*it is they who will be successful.*﴿

in this life and the Hereafter.

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

﴾*158. Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the Prophet who can neither read nor write, who believes in Allāh and His Words, and follow him so that you may be guided."*﴿

Muḥammad's Message is Universal

Allāh says to His Prophet and Messenger Muḥammad ﷺ,

﴿قُلْ﴾

﴾*Say*﴿, O Muḥammad,

﴿يَا أَيُّهَا النَّاسُ﴾

﴾*O mankind!*﴿, this is directed to mankind red and black, and the Arabs and non-Arabs alike,

﴿إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴾I am sent to you all as the Messenger of Allāh,﴿

This *Āyah* mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind [and the *Jinns*]. Allāh said,

﴿قُلِ ٱللَّهُ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

﴾Say, "Allāh is Witness between you and I; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach."﴿ [6:19],

﴿وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ﴾

﴾but those of the sects that reject it, the Fire will be their promised meeting place﴿[11:17], and,

﴿وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۦنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ﴾

﴾And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.﴿ [3:20]

There are many other *Āyāt* and more *Ḥadīths* than can be counted on this subject. It is also well-known in our religion that the Messenger of Allāh ﷺ was sent to all mankind [and the *Jinns*]. Al-Bukhāri recorded that Abu Ad-Dardā' said, "Abu Bakr and 'Umar had an argument in which Abu Bakr made 'Umar angry. So 'Umar went away while angry and Abu Bakr followed him asking him to forgive him, but 'Umar refused. 'Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allāh ﷺ while we were with him. The Messenger of Allāh ﷺ said,

«أَمَّا صَاحِبُكُمْ هٰذَا فَقَدْ غَامَرَ»

«This fellow of yours (Abu Bakr) has made someone angry!»

'Umar became sorry for what he did, went to the Prophet ﷺ and greeted him with the *Salām* and sat next to him, telling

him what had happened. The Messenger of Allāh ﷺ became angry (at 'Umar), and realizing that, Abu Bakr said, 'O Allāh's Messenger! It was me who was unjust.' The Messenger of Allah ﷺ said,

«هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا فَقُلْتُمْ: كَذَبْتَ وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ»

«Will you leave my Companion (Abu Bakr) alone! I said, 'O People! I am the Messenger of Allāh to you all,' and you said, 'You lie,' but Abu Bakr declared, 'You said the truth.'»" Al-Bukhāri recorded it.[1]

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي وَلَا أَقُولُهُ فَخْرًا بُعِثْتُ إِلَى النَّاسِ كَافَّةً الْأَحْمَرِ وَالْأَسْوَدِ وَنُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأُعْطِيتُ الشَّفَاعَةَ فَأَخَّرْتُهَا لِأُمَّتِي يَوْمَ الْقِيَامَةِ فَهِيَ لِمَنْ لَا يُشْرِكُ بِاللهِ شَيْئًا»

«I have been given five things which were not given to any Prophet before me, and I do not say it out of pride. I was sent to all mankind (their) black and white alike. Allāh made me victorious by fright, (by His frightening my enemies) for a distance of one month's journey. The spoils of war are lawful for me, yet it was not lawful for anyone else before me. The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with. I have been given the Shafā'ah (right of intercession), and I saved it for my Ummah on the Day of Resurrection. Therefore, the Shafā'ah will reach those who associate none with Allāh in worship.»[2]

This *Ḥadīth*'s chain of narration is suitable, but the Two *Ṣaḥīḥs* did not record it. Allāh's statement,

﴿الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالأَرْضِ لاَ إِلَهَ إِلاَّ هُوَ يُحْيِى وَيُمِيتُ﴾

﴿to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who

[1] *Fatḥ Al-Bāri* 8:153.

[2] Aḥmad 1:301.

gives life and causes death.﴾

describes Allāh by the words of the Messenger ﷺ that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision. Just as Allāh said

﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ﴾

﴾*So believe in Allāh and His Messenger, the Prophet who can neither read nor write,*﴿

Allāh proclaims here that Muḥammad ﷺ is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allāh said,

﴿ٱلنَّبِىِّ ٱلْأُمِّىِّ﴾

﴾*The Prophet who can neither read nor write*﴿ who you were promised and given the good news of in previous revealed books.

Certainly, Muḥammad ﷺ was amply described in the previous books, including his description as being the unlettered Prophet. Allāh's statement,

﴿ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ﴾

﴾*who believes in Allāh and His Words*﴿, means, his actions conform with his words and he believes in what he was given from his Lord.

﴿وَٱتَّبِعُوهُ﴾

﴾*And follow him*﴿, embrace his path and guidance,

﴿لَعَلَّكُمْ تَهْتَدُونَ﴾

﴾*so that you may be guided*﴿ to the Straight Path.

﴿وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾﴾

﴾*159. And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.*﴿

Allāh stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another *Āyah*,

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وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِب بِّعَصَاكَ الْحَجَرَ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾ وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

﴿مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾

﴾A party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer﴿ [3:113],

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾﴾

﴾And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is Swift in account.﴿ [3:199]

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا﴾

﴾Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.﴿[28:52-54], and,

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾﴾

﴿*Verily, those who were given knowledge before it, when it (this Qur'ān) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.*﴾[17:107-109]

﴿وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِب بِّعَصَاكَ الْحَجَرَ ۖ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾ وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ ۚ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾﴾

﴿*160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā when his people asked him for water (saying): "Strike the stone with your stick," and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.*﴾

﴿*161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."*﴾

﴿*162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.*﴾

We discussed these *Āyāt* in *Sūrat Al-Baqarah*,[1] which was revealed in Al-Madīnah, while these *Āyāt* were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allāh and all the favors are from Him.

﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾﴾

﴾*163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial for them, for they used to rebel against Allāh's command.*﴿

The Jews transgress the Sanctity of the Sabbath

This *Āyah* explains Allāh's statement,

﴿وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا مِنكُمْ فِى ٱلسَّبْتِ﴾

﴾*And indeed you knew those among you who transgressed in the matter of the Sabbath..*﴿ [2:65]

Allāh says to His Prophet ﷺ here,

﴿وَسْـَٔلْهُمْ﴾

﴾*And ask them*﴿ ask the Jews who are with you, about the story of their fellow Jews who defied Allāh's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muḥammad) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea. Muḥammad bin Isḥāq recorded from Dāwud bin Al-Ḥuṣayn from 'Ikrimah that Ibn 'Abbās commented on Allāh's statement,

﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ﴾

﴾*And ask them about the town that was by the sea...*﴿

[1] See the *Tafsīr* of *Sūrat Al-Baqarah* [2:60].

"A village called Aylah between Madyan and Aṭ-Ṭur (which is in Sinai).[1] 'Ikrimah, Mujāhid, Qatādah and As-Suddi said similarly.[2] Allāh's statement,

﴿إِذْ يَعْدُونَ فِي ٱلسَّبْتِ﴾

﴾when they transgressed in the matter of the Sabbath;﴿

means, they transgressed in the Sabbath and defied Allāh's command to them to keep it sanctified,

﴿إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا﴾

﴾when their fish came to them openly on the Sabbath day,﴿

visible on top of the water, according to Aḍ-Ḍaḥḥāk who reported it from Ibn 'Abbās.[3] Ibn Jarīr said, "Allāh's statement,

﴿وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم﴾

﴾and did not come to them on the day they had no Sabbath. Thus We made a trial of them,﴿

means, this is how We tested them by making the fish swim close to the surface of the water , on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

﴿كَذَٰلِكَ نَبْلُوهُم﴾

﴾Thus We made a trial for them,﴿ so that We test them,

﴿بِمَا كَانُوا يَفْسُقُونَ﴾

﴾for they used to rebel against Allāh's command﴿

by defying His obedience and rebelling against it." [4]

Therefore, these were a people who used a trick to violate Allāh's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imām and scholar Abu 'Abdullāh Ibn Baṭṭah reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

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[1] Aṭ-Ṭabari 13:180.

[2] Aṭ-Ṭabari 13:180-181.

[3] Aṭ-Ṭabari 13:183.

[4] Aṭ-Ṭabari 13:183.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا بِعَذَابٍ بَـِٔيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَـٰسِـِٔينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾ وَقَطَّعْنَـٰهُمْ فِى ٱلْأَرْضِ أُمَمًا مِّنْهُمُ ٱلصَّـٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا ٱلْكِتَـٰبَ يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَـٰقُ ٱلْكِتَـٰبِ أَن لَّا يَقُولُوا عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا مَا فِيهِ وَٱلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَـٰبِ وَأَقَامُوا ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾

«لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ اللهِ بِأَدْنَى الْحِيَلِ»

«Do not repeat what the Jews committed, and violate Allah's prohibitions using deceitful tricks.»[1]

This *Hadith* has a reasonable chain.

﴿وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا بِعَذَابٍ بَـِٔيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَـٰسِـِٔينَ ﴿١٦٦﴾﴿

﴾164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."﴿

﴾165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allāh's command.﴿

﴾166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised."﴿

[1] *Ādāb Az-Zafāf* p. 192.

Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved

Allāh said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the *Tafsīr* of *Sūrat Al-Baqarah*.[1] Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

﴿لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا﴾

﴾*"Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?"*﴿.

They said, 'why do you forbid these people from evil, when you know that they are destroyed and have earned Allāh's punishment?' Therefore, they said, there is no benefit in forbidding them. The preachers replied,

﴿مَعْذِرَةً إِلَىٰ رَبِّكُمْ﴾

﴾*"In order to be free from guilt before your Lord (Allāh),"*﴿

'for we were commanded to enjoin righteousness and forbid evil,'

﴿وَلَعَلَّهُمْ يَتَّقُونَ﴾

﴾*"and perhaps they may fear Allāh"*﴿ for on account of our advice, they might stop this evil and repent to Allāh. Certainly, if they repent to Allāh, Allāh will accept their repentance and grant them His mercy.' Allāh said,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِۦ﴾

﴾*So when they forgot the reminder that had been given to them,*﴿

when the evil doers refused the advice,

﴿أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا﴾

﴾*We rescued those who forbade evil, but We seized who did wrong,*﴿

[1] See the *Tafsīr* of *Sūrat Al-Baqarah* [2:65-66].

who committed the transgression,

﴿بِعَذَابٍ بَئِيسٍ﴾

﴿*with a severe torment*﴾. Allāh stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished.

'Ikrimah said, "Ibn 'Abbās said about the *Āyah*: 'I do not know whether or not the people were saved who said;

﴿لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ﴾

﴿*"Why do you preach to a people whom Allāh is about to destroy...?"*﴾

So I continued discussing it with him until I convinced him that they were. Then he gave me [the gift of] a garment."[1]

Allāh said,

﴿وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ﴾

﴿*and We seized those who did wrong with a Ba'īs torment*﴾

indicating that those who remained were saved. As for '*Ba'īs*', it means 'severe', according to Mujāhid,[2] or 'painful', according to Qatādah.[3] These meanings are synonymous, and Allāh knows best. Allāh said next,

﴿خَاسِئِينَ﴾

﴿*despised*﴾, humiliated, disgraced and rejected.

﴿وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾﴾

﴿*167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating*

[1] Aṭ-Ṭabari 13:187.

[2] Aṭ-Ṭabari 13:202.

[3] Aṭ-Ṭabari 13:202.

torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.﴿

Eternal Humiliation placed on the Jews

﴿تَأَذَّنَ﴾

﴾*Ta'dhdhana*﴿ means 'declared', according to Mujāhid, or 'ordained', according to others. This part of the *Āyah* indicates a vow,

﴿لَيَبْعَثَنَّ عَلَيْهِمْ﴾

﴾*that He will keep on sending against them*﴿ against the Jews,

﴿إِلَىٰ يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ﴾

﴾*till the Day of Resurrection, those who would afflict them with a humiliating torment.*﴿

on account of their disobedience, defying Allāh's orders and Law and using tricks to transgress the prohibitions. It was reported that Mūsā required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanīn,[1] Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the *Jizyah* (tribute tax). When Islām came and Muḥammad ﷺ was sent, they became under his power and had to pay the *Jizyah*, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the *Jizyah*, as Al-'Awfī narrated from Ibn 'Abbās.[2] In the future, the Jews will support the Dajjāl (False Messiah); and the Muslims, along with 'Īsā, son of Mary, will kill the Jews. This will occur just before the end of this world. Allāh said next,

﴿إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ﴾

﴾*Verily, your Lord is quick in retribution*﴿, with those who disobey Him and defy His Law,

﴿وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

[1] Perhaps it refers to the Kushite Dynasty, and Allāh knows best.

[2] Aṭ-Ṭabarī 13:205.

﴿*and certainly He is Oft-Forgiving, Most Merciful.*﴾

for those who repent and go back to Him. This *Ayah* mentions both the mercy, as well as, the punishment, so that no despair is felt. Allāh often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

﴿وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ۝ فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ۝ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ۝﴾

﴿*168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh).*﴾

﴿*169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have Taqwā. Do not you then understand?*﴾

﴿*170. And as to those who hold fast to the Book (act on its teachings) and perform the Salāh, certainly We shall never waste the reward of those who do righteous deeds.*﴾

The Children of Israel scatter throughout the Land

Allāh states that He divided the Jews into various nations, sects and groups,

﴿وَقُلْنَا مِن بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ۝﴾

﴿*And We said to the Children of Israel after him (after Mūsā*

died): "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as a mixed crowd (gathered out of various nations)."﴾[17:104]

﴿مِّنْهُمُ الصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ﴾

﴾*some of them are righteous and some are away from that*﴿, some of them are led aright and some are not righteous, just as the *Jinns* declared,

﴿وَأَنَّا مِنَّا الصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَائِقَ قِدَدًا﴾

﴾*"There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects)."*﴿ [72:11]

Allāh said here,

﴿وَبَلَوْنَٰهُم﴾

﴾*And We tried them*﴿, and tested them,

﴿بِالْحَسَنَٰتِ وَالسَّيِّـَٔاتِ﴾

﴾*with good and evil*﴿, with times of ease, difficulty, eagerness, fear, well-being and affliction,

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴾*in order that they might turn (to Allāh)*﴿

Allāh said next,

﴿فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَٰبَ يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ﴾

﴾*Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life*﴿

This *Āyah* means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrāh and studied it. Mujāhid commented on Allāh's statement,

﴿يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ﴾

﴾*They chose (for themselves) the goods of this low life*﴿

"They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,

﴿وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ﴾

﴾Saying: "(Everything) will be forgiven for us." And if (again) the offer of the like came their way, they would (again) seize them.﴿"[1]

Qatādah commented on Allāh's statement,

﴿يَأْخُذُونَ عَرَضَ هَـٰذَا الْأَدْنَىٰ﴾

﴾they chose (for themselves) the goods of this low life﴿

"This, by Allāh, is an evil generation,

﴿وَرِثُوا الْكِتَابَ﴾

﴾which inherited the Book﴿ after their Prophets and Messengers, for they were entrusted with this job by Allāh's command to them. Allāh said in another *Āyah*,

﴿فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ﴾

﴾Then, there has succeeded them a posterity who neglect the Ṣalāh (the prayers).﴿ [19:59]

Allāh said next,

﴿يَأْخُذُونَ عَرَضَ هَـٰذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا﴾

﴾They chose the goods of this low life saying: "(Everything) will be forgiven to us."﴿

They wish and hope from Allāh, while deceiving themselves,

﴿وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ﴾

﴾And if (again) the offer of the like came their way, they would (again) seize them.﴿

Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not." [2] As-Suddi said about Allāh's statement,

﴿فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ﴾

﴾Then after them succeeded an (evil) generation﴿ until,

[1] Aṭ-Ṭabari 13:212.

[2] Aṭ-Ṭabari 13:213.

﴿وَدَرَسُوا مَا فِيهِ﴾

﴾and they have studied what is in it (the Book).﴿

"Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, 'What is the matter with you; you take a bribe to grant judgment?', he replied, 'I will be forgiven.' So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allāh says, if the others (who admonished him) would have a chance to loot this world, they will take it."[1] Allāh said,

﴿أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴾Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴿

thus, admonishing them for this behavior. Allāh took a pledge from them that they would declare the truth to people and not hide it. Allah said in another *Āyah*,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ﴾

﴾(And remember) when Allāh took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought﴿ [3:187].

Ibn Jurayj said that Ibn 'Abbās said about the *Āyah*,

﴿أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴾Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴿,

"Their claim that Allāh will forgive the sins they keep committing without repenting from them." [2] Allāh said,

[1] At-Tabari 13:213.

[2] At-Tabari 13:215.

سورة الأعراف ١٧٣ الجزء التاسع

وإذ نتقنا الجبل فوقهم كأنه ظلة وظنوا أنه واقع بهم خذوا ما ءاتينكم بقوة واذكروا ما فيه لعلكم تتقون ﴿١٧١﴾ وإذ أخذ ربك من بني ءادم من ظهورهم ذريتهم وأشهدهم على أنفسهم ألست بربكم قالوا بلى شهدنا أن تقولوا يوم القيمة إنا كنا عن هذا غفلين ﴿١٧٢﴾ أو تقولوا إنما أشرك ءاباؤنا من قبل وكنا ذرية من بعدهم أفتهلكنا بما فعل المبطلون ﴿١٧٣﴾ وكذلك نفصل الأيت ولعلهم يرجعون ﴿١٧٤﴾ واتل عليهم نبأ الذي ءاتينه ءايتنا فانسلخ منها فأتبعه الشيطن فكان من الغاوين ﴿١٧٥﴾ ولو شئنا لرفعنه بها ولكنه أخلد إلى الأرض واتبع هوىه فمثله كمثل الكلب إن تحمل عليه يلهث أو تتركه يلهث ذلك مثل القوم الذين كذبوا بـٔايتنا فاقصص القصص لعلهم يتفكرون ﴿١٧٦﴾ ساء مثلا القوم الذين كذبوا بـٔايتنا وأنفسهم كانوا يظلمون ﴿١٧٧﴾ من يهد الله فهو المهتدي ومن يضلل فأولئك هم الخسرون ﴿١٧٨﴾

﴿والدار الأخرة خير للذين يتقون أفلا تعقلون﴾

﴾And the home in the Hereafter is better for those who have Taqwā Do not you then understand?﴿

Encouraging them to seek Allāh's tremendous reward and warning them against His severe torment. Allāh says here, 'My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

﴿أفلا تعقلون﴾

﴾Do not you then understand?﴿ Allāh says' Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways?' Allāh then praises those who adhere to His Book, which directs them to follow His Messenger Muḥammad ﷺ.

﴿والذين يمسكون بالكتب﴾

﴾And as to those who hold fast to the Book﴿

adhere to it, implement its commands and refrain from its prohibitions,

﴿وأقاموا الصلوة إنا لا نضيع أجر المصلحين﴾

﴾and perform the Ṣalāh, certainly We shall never waste the reward of those who do righteous deeds.﴿

﴿وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴾171. And (remember) when We Nataqnā the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [the Tawrāh], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."﴿

Raising Mount Ṭūr over the Jews, because of Their Rebellion

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ﴾

﴾And (remember) when We Nataqnā the mountain over them﴿,

"We raised the mountain, as Allāh's other statement testifies,

﴿وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ﴾

﴾And for their covenant, We raised over them the mountain﴿ [4:154]."[1]

Also, Sufyān Ath-Thawri narrated that Al-A'mash said that, Sa'īd bin Jubayr said that Ibn 'Abbās said, "The angels raised the Mount over their heads, as reiterated by Allāh's statement,

﴿وَرَفَعْنَا فَوْقَهُمُ الطُّورَ﴾

﴾We raised over them the mountain﴿ [4:154]."

Al-Qasim bin Abi Ayyub narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said, "Mūsā later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allāh ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allāh raised the mountain over them,

﴿كَأَنَّهُ ظُلَّةٌ﴾

[1] At-Ṭabari 13:218.

﴾*as if it had been a canopy*﴿, that is, when the angels raised the mountain over their heads." An-Nasā'i collected it.[1]

﴿وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ۝ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ۝ وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ۝﴾

﴾*172. And (remember) when your Lord brought forth from the Children of Ādam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we were unaware of this."*﴿

﴾*173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood?"*﴿

﴾*174. Thus do We explain the Āyāt in detail, so that they may turn (unto the truth).*﴿

The Covenant taken from the Descendants of Ādam

Allāh stated that He brought the descendants of Ādam out of their fathers' loins, and they testified against themselves that Allāh is their Lord and King and that there is no deity worthy of worship except Him. Allāh created them on this *Fiṭrah*, or way, just as He said,

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾

﴾*So set you (O Muḥammad) your face truly towards the religion, Ḥanīfan. Allāh's Fiṭrah with which He has created mankind. No change let there be in Khalqillah.*﴿[2] [30:30]

And it is recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said,

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[1] An-Nasā'i in *Al-Kubrā*: 6:396.

[2] The meaning of this *Āyah* is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ كَمَا تُولَدُ بَهِيمَةٌ جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ»

«Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)» .[1]

Muslim recorded that 'Iyāḍ bin 'Ḥimār said that the Messenger of Allāh ﷺ said;

«يَقُولُ اللهُ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ»

«Allāh said, 'I created My servants Ḥunafa' (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed.»[2]

There are *Ḥadīths* that mention that Allāh took Ādam's offspring from his loins and divided them into those on the right and those on the left. Imam Aḥmad recorded that Anas bin Mālik said that the Prophet ﷺ said,

«يُقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ مُفْتَدِيًا بِهِ قَالَ: فَيَقُولُ: نَعَمْ فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ ذَلِكَ قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي»

«It will be said to a man from the people of the Fire on the Day of Resurrection, 'If you owned all that is on the earth, would you pay it as ransom?' He will reply, 'Yes.' Allāh will say, 'I ordered you with what is less than that, when you were still in Ādam's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).' »[3]

This was recorded in the Two *Ṣaḥīḥs*[4]

Commenting on this *Āyah* (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

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[1] *Fatḥ Al Bārī* 3:290 and Muslim 4:2047.

[2] Muslim 4:2197.

[3] Aḥmad 3:127.

[4] *Fatḥ Al-Bārī* 6:419 and Muslim 4:2160.

«لَمَّا خَلَقَ اللهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَي كُلِّ إِنْسَانٍ مِنْهُمْ وَبِيصًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيْ رَبِّ مَنْ هٰؤُلَاءِ؟ قَالَ: هٰؤُلَاءِ ذُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبِيصُ مَا بَيْنَ عَيْنَيْهِ قَالَ: أَيْ رَبِّ مَنْ هٰذَا؟ قَالَ: هٰذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيْ رَبِّ وَقَدْ وَهَبْتُ لَهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ قَالَ: أَوَ لَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً قَالَ: أَوَ لَمْ تُعْطِهَا ابْنَكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ وَخَطِىءَ آدَمُ فَخَطِئَتْ ذُرِّيَّتُهُ»

«*When Allāh created Ādam, He wiped Ādam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allāh placed a glimmering light between the eyes of each one of them. Allāh showed them to Ādam and Ādam asked, 'O Lord! Who are they?' Allāh said, 'These are your offspring.' Ādam saw a man from among them whose light he liked. He asked, 'O Lord! Who is this man?' Allāh said, 'This is a man from the latter generations of your offspring. His name is Dāwud.' Ādam said, 'O Lord! How many years would he live?' Allāh said, 'Sixty years.' Ādam said, 'O Lord! I have forfeited forty years from my life for him.' When Ādam's life came to an end, the angel of death came to him (to take his soul). Ādam said, 'I still have forty years from my life term, don't I?' He said, 'Have you not given it to your son Dāwud?' So Ādam denied that and his offspring followed suit (denying Allāh's covenant), Ādam forgot and his offspring forgot, Ādam made a mistake and his offspring made mistakes.*»

At-Tirmidhi said, "This *Hadith* is *Hasan Sahih*, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ﷺ".[1] Al-Hākim also recorded it in his *Mustadrak*, and said; "*Sahih* according to the criteria of Muslim, and they did not record it."[2]

These and similar *Hadiths* testify that Allāh, the Exalted and Most Honored, brought forth Ādam's offspring from his loins

[1] *Tuhfat Al-Ahwadhi* 8:457.

[2] Al-Hākim 2:325.

and separated between the inhabitants of Paradise and those of the Fire. Allah then said,

﴿وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ﴾

﴾*and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!"*﴿

Therefore, Allāh made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

﴿قَالُوا شَهِدْنَا عَلَىٰٓ أَنفُسِنَا﴾

﴾*They will say: "We bear witness against ourselves."*﴿ [6:130]

At other times, testimony is given by the people themselves, such as Allāh's statement,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ﴾

﴾*It is not for the Mushrikīn, (polytheists) to maintain the mosques of Allah, while they testify against their own selves of disbelief.*﴿ [9:17]

This *Āyah* means that their disbelief testifies against them, not that they actually testify against themselves here. Another *Ayah* of this type is Allah's statement,

﴿وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ﴾

﴾*And to that he bears witness (by his deeds).*﴿ [100:7]

The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allāh said,

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ﴾

﴾*And He gave you of all that you asked for.*﴿ [14:34]

Allāh said here,

﴿أَن تَقُولُوا﴾

﴾*lest you should say*﴿, on the Day of Resurrection

﴿إِنَّا كُنَّا عَنْ هَٰذَا﴾

﴾*we were of this*﴿ of *Tawḥīd*

﴿غَٰفِلِينَ ۝ أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا﴾

﴾*unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah,"*﴿ [7:172-173]

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ
ٱلْغَاوِينَ ۝ وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ
ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ۝﴾

﴾*175. And recite to them the story of him to whom We gave Our Āyāt, but he threw them away; so Shayṭān followed him up, and he became of those who went astray.*﴿

﴾*176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Āyāt. So relate the stories, perhaps they may reflect.*﴿

﴾*177. Evil is the parable of the people who rejected Our Āyāt, and used to wrong themselves.*﴿

Story Bal'am bin Bā'ūrā'

'Abdur-Razzāq recorded that 'Abdullāh bin Mas'ūd said that Allāh's statement,

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا﴾

﴾*And recite to them the story of him to whom We gave Our Āyat, but he threw them away*﴿

"Is about Bal'am bin Bā'ūrā' a man from the Children of Israel."[1] Shu'bah and several other narrators narrated this statement from Manṣūr who got it from Ibn Mas'ūd.[2] Sa'īd bin Abi 'Arūbah narrated that Qatādah said that Ibn 'Abbās

[1] 'Abdur-Razzāq 2:443.

[2] Aṭ-Ṭabari 13:253.

said, "He is Ṣayfi, son of Ar-Rāhib." Qatādah commented that Ka'b said, "He was a man from Al-Balqlā' (a province of Jordan) who knew Allāh's Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants." Al-'Awfi reported that Ibn 'Abbās said, "He is Bal'am bin Bā'ūrā', a man from Yemen whom Allāh had given the knowledge of His *Āyāt*, but he abandoned them."[1] Mālik bin Dīnār said, "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in suplication in times of difficulty. Allāh's Prophet Mūsā sent him to the King of Madyan to call him to Allāh. That king appeased him and gave him land and gifts, and he reverted from the religion of Mūsā and followed the king's religion." 'Imrān bin 'Uyaynah narrated that 'Ḥuṣayn said that 'Imran bin Al-Ḥarith said that Ibn 'Abbās said, "He is Bal'am son of Bā'ūrā'."[2] Similar was said by Mujāhid and 'Ikrimah.[3] Therefore, it is well-known that this honorable *Āyah* was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas'ūd and several others among the Salaf.[4] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "He is a man from the city of the tyrants (Jerusalem) whose name was Bal'am and who knew Allah's Greatest Name." [5] 'Ali bin Abi Ṭalḥah also reported that Ibn 'Abbās that he said, "When Mūsā and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal'am and his people came to him and said, 'Mūsā is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allāh that He prevents Mūsā and those with him from prevailing over us.' Bal'am said, 'If I supplicate to Allāh that He turns back Mūsā and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Mūsā and his people, and Allāh took away what he bestowed on him (of knowledge). Hence Allāh's statement,

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[1] Aṭ-Ṭabari 13:261.

[2] Aṭ-Ṭabari 13:253.

[3] Aṭ-Ṭabari 13:254.

[4] Aṭ-Ṭabari 13:253

[5] Aṭ-Ṭabari 13:258.

﴿فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ﴾

﴿but he threw them away; so Shayṭān followed him up﴾."[1]

Allâh said next,

﴿وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ﴾

﴿And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires.﴾

Allāh said,

﴿وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا﴾

﴿And had We willed, We would surely have elevated him therewith﴾

from the filth of this earthly life through the *Āyāt* that We gave him knowledge of,

﴿وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ﴾

﴿but he clung to the earth﴾, he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muḥammad bin Isḥāq bin Yasār narrated from Sālim, from Abu An-Naḍr that when Mūsā entered the land of Bani Canaan in the area of Ash-Shām (Greater Syria), the people of Bal'am came to him, saying, "This is Mūsā, son of 'Imrān with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allāh), so go out and supplicate to Allāh against them." He said, "Woe to you! Here is Allāh's Prophet (Mūsā) with whom the angels and believers are! How can I supplicate against them when I know from Allāh what I know?" They said, "We have no other dwelling area." So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Ḥusbān, which was behind the Israelite military barracks. When he proceeded

[1] Aṭ-Ṭabari 13:260.

on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Mūsā and his people. However, Allāh made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal'am! What are you doing? You are supplicating for them and against us!" He said, "It is against my will. This is a matter that Allāh has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter." This *Āyah* was revealed about the story of Bal'am son of Bā'ūrā'

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِيٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَانسَلَخَ مِنْهَا﴾

﴾*And recite to them the story of him to whom We gave Our Āyāt, but he threw them away.*﴿, until,

﴿لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴾*perhaps they may reflect.*﴿

Allāh said next,

﴿فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث﴾

﴾*So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.*﴿

Scholars of *Tafsīr* have conflicting opinions regarding the meaning of this *Āyah*. Some scholars said that it refers to the end of Bal'am's tongue which flickered out of his mouth, as in the story narrated from Ibn Isḥāq, from Sālim, from Abu An-Naḍr.[1] Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man – and his like – concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the

[1] Aṭ-Ṭabari 13:265.

advice or the call to faith, just as if the advice and call never occurred. Allāh said in another *Āyah*,

﴿سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

﴾*It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.*﴿[2:6] and,

﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾

﴾*Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them.*﴿ [9:80]

and similar *Āyāt*. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Ḥasan Al-Baṣri.

﴿فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴾*So relate the stories, perhaps they may reflect*﴿

Allāh said next to His Prophet Muḥammad ﷺ,

﴿فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ﴾

﴾*So relate the stories, perhaps they may*﴿ the Children of Israel, who have knowledge ot the story of Bal'am and what happened to him when Allāh allowed him to stray and expelled him from His mercy. Allāh favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal'am used it in disobedience to Allāh and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Mūsā, the son of 'Imrān, peace be upon him, whom Allāh spoke to directly,

﴿لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴾*perhaps they may reflect.*﴿ and avoid Bal'am's behavior, for Allāh has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muḥammad ﷺ which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muḥammad ﷺ, in obedience to their Prophets who informed them of him and

commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allāh will place disgrace on him in this life, followed by humiliation in the Hereafter. Allāh said,

﴿سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا﴾

﴾Evil is the parable of the people who rejected Our Āyāt.﴿

Allāh says, evil is the example of the people who deny Our *Āyāt* in that they are equated with dogs that have no interest but to collect food and satisfy lusts.' Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The *Ṣaḥīḥ* recorded that the Messenger of Allāh ﷺ said,

«لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ»

«The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.»[1]

Allāh's statement, ﴿وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ﴾

﴾and they used to wrong themselves.﴿

means, Allāh did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ﴿١٧٨﴾﴾

﴾178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, – then those! They are the losers.﴿

Allāh says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allāh wills occurs; and whatever He does not will, does not occur. A *Ḥadīth* narrated from 'Abdullāh bin Mas'ūd reads,

«إِنَّ الْحَمْدَ للهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَهْدِيهِ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلِ اللهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ

[1] *Fatḥ Al-Bārī* 5:288.

سورة الأعراف ١٧٤ الجزء التاسع

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ
لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ
بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾
وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ وَمِمَّنْ خَلَقْنَا أُمَّةٌ
يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ
كَيْدِي مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ
هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَيْءٍ وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾ مَن يُضْلِلِ اللَّهُ فَلَا
هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ
أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ
فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

«All praise is due to Allāh, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allāh from the evils within ourselves and from the burden of our evil deeds. He whom Allāh guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allāh without partners and that Muhammad is His servant and Messenger.»

The complete *Ḥadīth* was collected by Imām Aḥmad and the collectors of *Sunan* and others.[1]

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾﴾

﴿179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.﴾

[1] Aḥmad 1:392, Abu Dāwud 2:591, *Tuḥfat Al-Aḥwadhi* 4:237, An-Nasā'ī 3:105 and Ibn Mājah 1:609.

Disbelief and the Divine Decree

Allāh said,

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ﴾

﴾And surely, We have created for Hell﴿ We made a share in the Fire for,

﴿كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ﴾

﴾many of the Jinn and mankind﴿ We prepared them for it by their performance of the deeds of its people. When Allāh intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily, Allāh decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.»[1]

There are many *Hadīths* on this subject, and certainly, the matter of *Al-Qadar* is of utmost importance, yet this is not where we should discuss it.

Allāh said,

﴿لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ﴾

﴾They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.﴿

meaning, they do not benefit from these senses that Allāh made for them as a means of gaining guidance. Similarly, Allāh said,

﴿وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ﴾

﴾And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed

[1] Muslim 4:2044.

them nothing since they used to deny the Āyāt.﴿ [46:26].

Allāh also said about the hypocrites,

﴾صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ١٨﴿

﴾*(They are) deaf, dumb, and blind, so they return not (to the right path)*﴿ [2:18],

and about the disbelievers,

﴾صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ﴿

﴾*(They are) deaf, dumb and blind. So they do not understand.*﴿ [2:171]

However, they are not deaf, dumb or blind, except relation to the guidance. Allāh said;

﴾وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا وَّهُم مُّعْرِضُونَ ٢٣﴿

﴾*Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).*﴿ [8:23],

﴾فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ٤٦﴿

﴾*Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*﴿ [22:46], and,

﴾وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ٣٦ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ٣٧﴿

﴾*And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shayṭān to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright!*﴿[43:36-37]

Allāh's statement,

﴾أُولَٰٓئِكَ كَٱلْأَنْعَٰمِ﴿

﴾*They are like cattle*﴿, means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allāh said in a similar *Āyah*,

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً﴾

﴾*And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries.*﴿ [2:171]

meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allāh further described them

﴿بَلْ هُمْ أَضَلُّ﴾

﴾*nay even more astray*﴿, than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allāh alone in *Tawhīd*, but he disbelieved in Allāh and associated others in His worship. Therefore, those people who obey Allāh are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allāh said;

﴿أُولَٰٓئِكَ كَالْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ أُولَٰٓئِكَ هُمُ الْغَٰفِلُونَ﴾

﴾*They are like cattle, nay even more astray; those! They are the heedless ones.*﴿

﴿وَلِلَّهِ الْأَسْمَآءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

﴾*180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.*﴿

Allāh's Most Beautiful Names

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ للهِ تِسْعًا وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَهُوَ وِتْرٌ يُحِبُّ الْوِتْرَ»

«*Verily, Allāh has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allāh is Witr (One) and loves Al-Witr (the odd numbered things),*»

The Two *Sahīhs* collected this *Hadīth*.[1]

We should state that Allāh's Names are not restricted to only ninety-nine. For instance, in his *Musnad*, Imam Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said;

«مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللهُ حُزْنَهُ وَهَمَّهُ وَأَبْدَلَ مَكَانَهُ فَرَحًا»

«*Any person who is overcome by sadness or grief and supplicates, 'O Allāh! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'ān the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.' Surely, Allāh will remove his grief and sadness and exchange them for delight.*»

The Prophet ﷺ was asked "O Messenger of Allah! Should we learn these words?" He said,

«بَلَى يَنْبَغِي لِكُلِّ مَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا»

«*Yes. It is an obligation on all those who hear this supplication to learn it.*»[2]

Al-'Awfi said that Ibn 'Abbās said about Allāh's statement,

﴿وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ﴾

﴾*and leave the company of those who belie His Names*﴿

"To belie Allāh's Names includes saying that *Al-Lat* (an idol)

[1] *Fath Al-Bari* 5:417 and 11:218 and Muslim 4:2062.

[2] Aḥmad 1:391.

derived from Allāh's Name."[1] Ibn Jurayj narrated from Mujāhid that he commented,

﴿وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَٰئِهِ﴾

﴿and leave the company of those who belie His Names﴾

"They derived *Al-Lāt* (an idol's name) from Allāh, and *Al-'Uzzā* (another idol) from *Al-'Azīz* (the All-Mighty)."[2] Qatādah stated that *Ilhād* refers to associating others with Allāh in His Names (such as calling an idol *Al-'Uzzā*).[3] The word *Ilḥād* [used in the *Āyah* in another from] means deviation, wickedness, injustice and straying. The hole in the grave is called *Laḥd*, because it is a hole within a hole, that is turned towards the *Qiblah* (the direction of the prayer).

﴿وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾﴾

﴿181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.﴾

Allāh said,

﴿وَمِمَّنْ خَلَقْنَا﴾

﴿And of those whom We have created﴾, in reference to some nations,

﴿أُمَّةٌ﴾

﴿a community﴾, that stands in truth, in words and action,

﴿يَهْدُونَ بِالْحَقِّ﴾

﴿who guides (others) with the truth﴾, they proclaim it and call to it,

﴿وَبِهِۦ يَعْدِلُونَ﴾

﴿and establishes justice therewith﴾, adhere to it themselves and judge by it. It was reported that this *Āyah* refers to the *Ummah* of Muḥammad ﷺ.

In the Two *Ṣaḥīḥs*, it is recorded that Mu'āwiyah bin Abi Sufyān said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 13:282.

[2] Aṭ-Ṭabari 13:283.

[3] Aṭ-Ṭabari 13:283.

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى تَقُومَ السَّاعَةُ»

«*There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.*»

In another narration, the Messenger ﷺ said,

«حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ عَلَى ذَلِكَ»

«*Until Allāh's command (the Last Hour) comes while they are still like this.*» and in yet another narration,

«وَهُمْ بِالشَّامِ»

«*And they will dwell in Ash-Shām (Greater Syria).*»[1]

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۝ وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ۝﴾

﴿*182. Those who reject Our Āyāt, We shall gradually seize them with punishment in ways they perceive not.*﴾

﴿*183. And I respite them; certainly My plan is strong.*﴾

Allāh said,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۝﴾

﴿*Those who reject Our Āyāt, We shall gradually seize them in ways they perceive not*﴾

meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allāh said in another instance,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ۝ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۚ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝﴾

﴿*So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets*

[1] *Fath Al-Bārī* 13:451 and Muslim 3:1524.

and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allāh, the Lord of all that exists.﴾[6:44-45].

Allāh said here,

﴿وَأُمْلِي لَهُمْ﴾

﴾*And I respite them*﴿ prolong what they are in,

﴿إِنَّ كَيْدِي مَتِينٌ﴾

﴾*certainly My plan is strong*﴿ and perfect.

﴿أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾﴾

﴾*184. Do they not reflect? There is no madness in their companion. He is but a plain warner.*﴿

Allāh said,

﴿أَوَلَمْ يَتَفَكَّرُوا﴾

﴾*Do they not reflect?*﴿ 'those who deny Our *Āyāt*,'

﴿مَا بِصَاحِبِهِم﴾

﴾*there is not in their companion*﴿, Muḥammad ﷺ,

﴿مِّن جِنَّةٍ﴾

﴾*madness*﴿ Muḥammad is not mad, rather, he is truly the Messenger of Allāh, calling to Truth,

﴿إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴾*but he is a plain warner*﴿, and this is clear for those who have a mind and a heart by which they understand and comprehend. Allāh said in another *Āyah*,

﴿وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾﴾

﴾*And (O people) your companion is not a madman.*﴿[81:22]

Allāh also said,

﴿قُلْ إِنَّمَا أَعِظُكُم بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾﴾

﴾*Say: "I exhort you to one (thing) only, that you stand up for*

Allāh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment."﴿ [34:46]

meaning, 'I ask you to stand for Allāh in sincerity without stubbornness or bias,'

﴿مَثْنَىٰ وَفُرَادَىٰ﴾

﴾*in pairs and singly*﴿ [34:46] individuals and in groups,

﴿ثُمَّ تَتَفَكَّرُوا﴾

﴾*and reflect*﴿ [34:46], about this man who brought the Message from Allah, is he mad? If you do this, it will become clear to you that he is the Messenger of Allāh in truth and justice. Qatādah bin Di'āmah said, "We were informed that the Prophet of Allah ﷺ once was on (Mount) Aṣ-Ṣafā and called the Quraysh, subtribe by subtribe, proclaiming,

«يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ فَحَذَّرَهُمْ بَأْسَ اللهِ وَوَقَائِعَ اللهِ»

«*O Children of so-and-so, O Children of so-and-so! He warned them against Allāh's might and what He has done (such as revenge from His enemies).*»

Some of them commented, 'This companion of yours (Prophet Muḥammad) is mad; he kept shouting until the morning?' Allah sent down this *Āyah*,

﴿أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴾*Do they not reflect? There is no madness in their companion. He is but a plain warner*﴿ [7:184]."[1]

﴿أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَيْءٍ وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾

﴾*185. Do they not look in the dominion of the heavens and the earth and all things that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?*﴿

[1] Aṭ-Ṭabari 13:289. This narration is not authentic. Al-Bukhāri (nos. 4770-1) recorded a similar story about the revelation of *Āyah* 214 of *Sūrat Ash-Shu'arā'* (26) and *Sūrat Al-Masad* (111).

Allāh asks, those who denied faith, did they not contemplate about Our *Āyāt* in the kingdom of the heavens and earth and what was created in them? Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival? All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allāh's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lifes may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allāh's torment and severe punishment. Allāh said,

﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾

﴾*In what message after this will they then believe?*﴿

Allah says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muḥammad ﷺ brought them from Allāh in His Book do not compel them to do so? Allāh said next,

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِيَ لَهُۥ وَيَذَرُهُمْ فِي طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾

﴾*186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.*﴿

Allāh says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

﴿وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا﴾

﴾*And whomsoever Allāh wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allāh*﴿ [5:41], and,

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا تُغْنِي ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

﴾*Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not*﴿ [10:101].

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ثَقُلَتْ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ

أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾﴾

﴿187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."﴾

The Last Hour and its Portents

Allāh said here,

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ﴾

﴿They ask you about the Hour﴾, just as He said in another *Āyah*,

﴿يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ﴾

﴿People ask you concerning the Hour﴾ [33:63].

It was said that this *Āyah* was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this *Āyah* was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allāh said in another *Āyah*,

﴿وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَـٰدِقِينَ ﴿٤٨﴾﴾

﴿And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"﴾ [10:48], and,

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَـٰلٍۭ بَعِيدٍ ﴿١٨﴾﴾

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away﴾ [42:18].

Allāh said here (that the Quraysh asked),

﴿أَيَّانَ مُرْسَىٰهَا﴾

﴾"When will be its appointed time?"﴿ in reference to its commencement, according to 'Ali bin Abi Ṭalḥah who reported this from Ibn 'Abbās.[1] They asked about the Hour's appointed term and when the end of this world will begin;

﴾قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ﴿

﴾*Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He."*﴿

Allāh commanded His Messenger ﷺ that when asked about the appointed term of the Last Hour, he referred its knowledge to Allāh, the Exalted. Only Allāh knows the Last Hour's appointed term and when it will certainly occur, and none besides Him has this knowledge,

﴾ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴿

﴾*Heavy is its burden through the heavens and the earth*﴿

'Abdur-Razzāq narrated that Ma'mar said that Qatādah commented on this *Āyah*,

﴾ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴿

﴾*Heavy is its burden through the heavens and the earth*﴿

"Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it." [2] Also, Ma'mar said that Al-Ḥasan commented on this *Āyah*, "When the Last Hour comes, it will be heavy on the residents of the heavens and earth." [3]

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās explained this *Āyah*,

﴾ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴿

﴾*Heavy is its burden through the heavens and the earth,*﴿

saying, "All creatures will suffer its heaviness on the Day of Resurrection." Ibn Jurayj also said about this *Āyah*,

﴾ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴿

﴾*Heavy is its burden through the heavens and the earth.*﴿

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[1] Aṭ-Ṭabari 13:294.

[2] 'Abdur-Razzāq 2:244.

[3] 'Abdur-Razzāq 2:245.

"When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allāh spoke of will occur. This is the meaning of its burden being heavy."

As-Suddi said that,

﴿ثَقُلَتْ فِى السَّمَٰوَٰتِ وَالْأَرْضِ﴾

﴾*Heavy is its burden through the heavens and the earth*﴿

means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.[1]

﴿لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

﴾*It shall not come upon you except all of a sudden*﴿

indicating that the Hour will start all of a sudden, while they are unaware. Qatādah said, "Allah has decided that,

﴿لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

﴾*It shall not come upon you except all of a sudden.*﴿

He then said, "We were informed that Allāh's Prophet ﷺ said,

«إِنَّ السَّاعَةَ تَهِيجُ بِالنَّاسِ، وَالرَّجُلُ يُصْلِحُ حَوْضَهُ وَالرَّجُلُ يَسْقِي مَاشِيَتَهُ، وَالرَّجُلُ يُقِيمُ سِلْعَتَهُ فِي السُّوقِ وَيَخْفِضُ مِيزَانَهُ وَيَرْفَعُهُ»

«*The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying)*»."[2] Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ

[1] Aṭ-Ṭabari 13:295.

[2] Aṭ-Ṭabari 13:297. The meaning of this narration is supported by the following *Ḥadīth*

السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَالرَّجُلُ قَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا»

«The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.»[1]

Al-'Awfi said that Ibn 'Abbās commented on the *Āyah*,

﴿يَسْـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا﴾

﴾They ask you as if you have good knowledge of it.﴿

"As if you have good relations and friendship with them!" Ibn 'Abbās said, "When the people (pagans of Quraysh) asked the Prophet ﷺ about the Last Hour, they did so in a way as if Muḥammad was their friend! Allāh revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it." [2] The correct explanation for this *Āyah* is, as narrated from Mujāhid, through Ibn Abi Najīḥ,

﴿يَسْـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا﴾

﴾They ask you as if you have Ḥafi of it.﴿

means, 'as if you had asked about its time and so its knowledge is with you.'

Allāh said,

﴿قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴾Say: "The knowledge thereof is with Allāh (Alone), but most

[1] *Fatḥ Al-Bāri* 11:360.

[2] At-Ṭabari 13:298.

of mankind know not."﴾

When Jibrīl came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allāh ﷺ asking him as if to learn. Jibrīl asked the Messenger ﷺ about *Islām*, then about *Īmān* (faith) then about *Iḥsān* (Excellence in the religion). He asked next, "When will the Hour start?" Allāh's Messenger ﷺ said,

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*He who is asked about it has no more knowledge of it than the questioner.*»

Therefore, the Prophet ﷺ was saying, 'I have no more knowledge in it than you (O Jibrīl), nor does anyone have more knowledge in it than anyone else.' The Prophet ﷺ then recited the *Āyah*,

﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ﴾

﴿*Verily, Allāh, with Him (Alone) is the knowledge of the Hour.*﴾ [31:34]

In another narration, Jibrīl asked the Prophet ﷺ about the portents of the Hour, and the Prophet ﷺ mentioned them. The Prophet ﷺ also said in this narration,

«فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ»

«*Five, their knowledge is only with Allāh*» then recited this *Āyah* (31:34). In response to the Prophet's answers after each question, Jibrīl would say, "You have said the truth." This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibrīl went away, the Messenger of Allāh ﷺ said to the Companions,

«هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ»

«*This is Jibrīl, he came to teach you matters of your religion.*»

In yet another narration, the Prophet ﷺ commented,

«وَمَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ فِيهَا إِلَّا صُورَتَهُ هَذِهِ»

«*I recognized him (Jibrīl) in every shape he came to me in, except this one.*»[1]

[1] *Fath Al-Bārī* 1:140.

Muslim recorded that 'Āishah, may Allāh be pleased with her, said; "When the bedouins used to come to the Prophet ﷺ, they used to ask him about the Hour. The Prophet ﷺ would answer them, while pointing at the youngest person among them,

«إِنْ يَعِشْ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ»

«If this (young man) lives, he will not become old before your Hour starts.»[1]

The Prophet ﷺ meant the end of their life that introduces them to the life in *Barzakh*, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allāh's Messenger ﷺ about the Hour, and the Messenger ﷺ answered,

«إِنْ يَعِشْ هَذَا الْغُلَامُ فَعَسَى أَنْ لَا يُدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ»

«If this young boy lives, it might be that he will not become old before the Hour starts.»[2]

Only Muslim collected this *Ḥadīth*.

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying, one month before he died,

«تَسْأَلُونِي عَنِ السَّاعَةِ، وَإِنَّمَا عِلْمُهَا عِنْدَ اللهِ، وَأُقْسِمُ بِاللهِ مَا عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ مِنْ نَفْسٍ مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ»

«You keep asking me about the Hour, when its knowledge is with Allāh. I swear by Allāh that there is no living soul on the face of the earth now will be alive a hundred years from now.»

Muslim collected this *Ḥadīth*. A similar *Ḥadīth* is recorded in Two *Ṣaḥīḥs* from Ibn 'Umar, but he commented, "The Messenger of Allāh ﷺ meant that his generation will be finished by that time reach its appointed term." Imām Aḥmad recorded that Ibn Mas'ūd said that the Prophet ﷺ said,

«لَقِيتُ لَيْلَةَ أُسْرِيَ بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فَتَذَاكَرُوا أَمْرَ السَّاعَةِ - قَالَ - فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى مُوسَى فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى عِيسَى فَقَالَ عِيسَى: أَمَّا وَجْبَتُهَا

[1] Muslim 4:2269.

[2] Muslim 4:2270.

فَلَا يَعْلَمُ بِهَا أَحَدٌ إِلَّا اللهُ عَزَّ وَجَلَّ، وَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَّالَ خَارِجٌ - قَالَ - وَمَعِي قَضِيبَانِ، فَإِذَا رَآنِي ذَابَ كَمَا يَذُوبُ الرَّصَاصُ، قَالَ: فَيُهْلِكُهُ اللهُ عَزَّ وَجَلَّ إِذَا رَآنِي حَتَّى إِنَّ الشَّجَرَ وَالْحَجَرَ يَقُولُ: يَا مُسْلِمُ إِنَّ تَحْتِي كَافِرًا فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيُهْلِكُهُمُ اللهُ عَزَّ وَجَلَّ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَانِهِمْ، قَالَ: فَعِنْدَ ذَلِكَ يَخْرُجُ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَطَأُونَ بِلَادَهُمْ لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا أَهْلَكُوهُ وَلَا يَمُرُّونَ عَلَى مَاءٍ إِلَّا شَرِبُوهُ: قَالَ: ثُمَّ يَرْجِعُ النَّاسُ إِلَيَّ فَيَشْكُونَهُمْ فَأَدْعُو اللهَ عَزَّ وَجَلَّ عَلَيْهِمْ فَيُهْلِكُهُمْ وَيُمِيتُهُمْ حَتَّى تَجْوَى الْأَرْضُ مِنْ نَتْنِ رِيحِهِمْ أَيْ تُنْتِنُ، قَالَ: فَيُنْزِلُ اللهُ عَزَّ وَجَلَّ الْمَطَرَ فَيَجْتَرِفُ أَجْسَادَهُمْ حَتَّى يَقْذِفَهُمْ فِي الْبَحْرِ. قال يزيد بن هارون: ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ هُشَيْمٍ، قَالَ: فَفِيمَا عَهِدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتِمِّ لَا يَدْرِي أَهْلُهَا مَتَى تُفَاجِئُهُمْ بِوِلَادَتِهَا لَيْلًا أَوْ نَهَارًا»

«During the night of Isrā', I met Ibrāhīm, Mūsā and 'Īsā. They mentioned the matter of the Last Hour, and they asked Ibrāhīm about it, who said, 'I do not have knowledge of it.' They asked Mūsā about it and he said, 'I have no knowledge of it.' They then asked 'Īsā about it, and he said, 'As for when it will occur, only Allāh, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjāl (False Messiah) will appear, and I will have two staffs (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allāh will destroy him when he sees me, and the tree and the stone will say, 'O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allāh will destroy them (the Dajjāl and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allāh, the Exalted and Most Honored, against them, and Allāh will bring death to all of them until the earth rots with their stinking odor. Allāh will send down rain on them and the rain will carry their corpses,

until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.»[1]

Ibn Majah also collected a similar *Hadīth*[2] Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked Īsā about it and he spoke about its Signs, since he will descend in the last generations of this *Ummah*, implementing the Law of Allāh's Messenger ﷺ, killing the Dajjāl and destroying Gog and Magog people by the blessing of his supplication. Īsā merely informed them of the knowledge Allāh gave him on this subject.

Imām Aḥmad recorded that Ḥudhayfah said, "The Messenger of Allāh ﷺ was asked about the Hour and he said,

«عِلْمُهَا عِنْدَ رَبِّي عَزَّ وَجَلَّ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ، وَلَكِنْ سَأُخْبِرُكُمْ بِمَشَارِيطِهَا وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنَّ بَيْنَ يَدَيْهَا فِتْنَةً وَهَرْجًا»

«*Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj.*»

They asked, 'O Allāh's Messenger! We know the meaning of the *Fitnah*, so what is the *Harj*?' He said,

«بِلِسَانِ الْحَبَشَةِ الْقَتْلُ»

«*It means killing, in the Language of the Ethiopians.*» He then said,

«وَيُلْقَى بَيْنَ النَّاسِ التَّنَاكُرُ، فَلَا يَكَادُ أَحَدٌ يَعْرِفُ أَحَدًا»

«*Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.*»"[3]

None among the collectors of the six *Sunan* collected this *Hadīth* using this chain of narration. Ṭāriq bin Shihāb said

[1] Aḥmad 1:375.

[2] Ibn Mājah 2:1365.

[3] Aḥmad 5:389.

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قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ ﴿١٩٥﴾

that the Messenger of Allah ﷺ kept mentioning the Last Hour [for people kept asking about it], until this *Āyah* was revealed,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا﴾

﴿*They ask you about the Hour (Day of Resurrection): "When will be its appointed time?"*﴾.[1]

An-Nasā'ī collected this *Ḥadīth*,[2] which has a strong chain. Therefore, this unlettered Prophet ﷺ, the chief of the Messengers and their Seal, Muḥammad, may Allāh's peace and blessings be on him, Muḥammad, the Prophet of mercy, repentance, Al-Malḥmah (great demise of the disbelievers), Al-'Āqib (who came after many Prophets), Al-Muqaffī (the last of a succession) and Al-Ḥāshir (below whom will all people be gathered [on the Day of Gathering]) Muḥammad ﷺ who said, as collected in the *Ṣaḥīḥ* from Anas and Sahl bin Sa'd,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

«*My sending and the Hour are like this,*» and he joined his index and middle fingers.[3] Yet, he was commanded to defer knowledge of the Last Hour to Allāh if he was asked about it,

[1] Aṭ-Ṭabarī 3:292.

[2] An-Nasā'ī in *Al-Kubrā* 6:506.

[3] *Fatḥ Al-Bārī* 11:355.

﴿قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴾Say: "The knowledge thereof is with Allāh (alone), but most of mankind know not."﴿

﴿قُل لَّا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴾188. Say: "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴿

The Messenger ﷺ does not know the Unseen, and He cannot bring Benefit or Harm even to Himself

Allāh commanded His Prophet ﷺ to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allāh informs him. Allāh said in another *Āyah*,

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا﴾

﴾(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.﴿ [72:26]

Ad-Daḥḥāk reported that Ibn 'Abbās said that,

﴿وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ﴾

﴾If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth.﴿

refers to money. In another narration, Ibn 'Abbas commented, "I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

﴿وَمَا مَسَّنِيَ السُّوءُ﴾

﴾"and no evil should have touched me."﴿ and poverty would never touch me." [1] Ibn Jarīr said, "And others said, 'This means

[1] *Ad-Durr Al-Manthūr* 3:622.

that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it.'" 'Abdur-Raḥmān bin Zayd bin Aslam also commented on this *Āyah*;

﴿وَمَا مَسَّنِيَ ٱلسُّوٓءُ﴾

﴿*"and no evil should have touched me."*﴾, "I would have avoided and saved myself from any type of harm before it comes."[1] Allāh then stated that the Prophet ﷺ is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

﴿فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾﴾

﴿*So We have made this (the Qur'ān) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people.*﴾ [19:97]

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾ فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾﴾

﴿*189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered [had sexual relation with] her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allāh, their Lord (saying): "If You give us a Ṣalih (good in every aspect) child, we shall indeed be among the grateful."*﴾

﴿*190. But when He gave them a Ṣāliḥ child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.*﴾

All Mankind are the Offspring of Ādam

Allāh states that He has created all mankind from Ādam,

[1] Aṭ-Ṭabarī 13:302.

peace be upon him, and from Ādam, He created his wife, Ḥawwā' and from them, people started to spread. Allāh said in another *Āyah*,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ﴾

﴾*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has Taqwā*﴿ [49:13], and,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا﴾

﴾*O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife.*﴿[4:1]

In this honorable *Āyah*, Allāh said;

﴿وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾

﴾*And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.*﴿

so that he is intimate and compassionate with her. Allāh said in another *Āyah*,

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً﴾

﴾*And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.*﴿ [30:21]

Indeed, there is no intimacy between two souls like that between the spouses. This is why Allāh mentioned that the sorcerer might be able with his trick to separate between a man and his wife [thus indicating the difficulty of separating them in normal circumstances]. Allāh said next,

﴿فَلَمَّا تَغَشَّىٰهَا﴾

﴾*When he covered her*﴿ meaning had sexual intercourses with her.

﴿حَمَلَتْ حَمْلاً خَفِيفًا﴾

﴿*she became pregnant and she carried it about lightly*﴾

in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a *Nutfah* (the mixture of the male and female discharge), then becomes an *'Alaqah* (a piece of thick coagulated blood) and then a *Muḍghah* (a small lump of flesh).

Allāh said next,

﴿فَمَرَّتْ بِهِ﴾

﴿*and she carried it about*﴾, she continued the pregnancy, according to Mujāhid.[1] It was reported that Al-Ḥasan, Ibrāhīm An-Nakha'ī and As-Suddi said similarly.[2] Maymūn bin Mahrān reported that his father said, "She found the pregnancy unnoticeable." Ayyub said, "I asked Al-Ḥasan about the *Āyah*,

﴿فَمَرَّتْ بِهِ﴾

﴿*and she carried it about*﴾ and he said, 'Had you been an Arab, you would know what it means! It means that she continued the pregnancy [through its various stages].'"[3] Qatādah said,

﴿فَمَرَّتْ بِهِ﴾

﴿*and she carried it about (lightly).*﴾, means, it became clear that she was pregnant.[4] Ibn Jarīr commented, "This *Āyah* means that the liquid remained, whether she stood up or sat down."[5] Al-'Awfi recorded that Ibn 'Abbās said, "The semen remained in, but she was unsure if she became pregnant or not,

﴿فَلَمَّا أَثْقَلَت﴾

﴿*Then when it became heavy*﴾, she became heavier with the fetus",[6] As-Suddi said, "The fetus grew in her womb."[7]

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[1] Aṭ-Ṭabari 13:305.
[2] Aṭ-Ṭabari 13:304-305.
[3] Aṭ-Ṭabari 13:304.
[4] Aṭ-Ṭabari 13:305.
[5] Aṭ-Ṭabari 13:304.
[6] Aṭ-Ṭabari 13:305.
[7] Aṭ-Ṭabari 13:305.

﴿دَّعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَالِحًا﴾

﴾they both invoked Allāh, their Lord (saying): "If You give us a Ṣāliḥ child,﴿

if he is born human in every respect. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "They feared that their child might be born in the shape of an animal!"[1] while Abu Al-Bakhtri and Abu Mālik commented, "They feared that their newborn might not be human." [2] Al-Ḥasan Al-Baṣri also commented, "If You (Allāh) give us a boy."[3]

﴿لَّنَكُونَنَّ مِنَ الشَّاكِرِينَ ۝ فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَآءَ فِيمَآ ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ۝﴾

﴾we shall indeed be among the grateful. But when He gave them a Ṣāliḥ child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.﴿ [7:189-190]

Ibn Jarīr recorded that Al-Ḥasan commented on this part of the *Āyah*,

﴿جَعَلَا لَهُ شُرَكَآءَ فِيمَآ ءَاتَاهُمَا﴾

﴾they ascribed partners to Him (Allāh) in that which He has given to them﴿

"This occurred by followers of some religion, not from Ādam [or Ḥawwā']." [4]

Al-Ḥasan also said, "This *Āyah* refers to those among the offspring of Ādam who fell into *Shirk*,

﴿جَعَلَا لَهُ شُرَكَآءَ فِيمَآ ءَاتَاهُمَا﴾

﴾they ascribed partners to Him (Allāh) in that which He has given to them.﴿" [5]

Qatādah said, "Al-Ḥasan used to say that it refers to the Jews and Christians. Allāh gave them children, and they turned

[1] Aṭ-Ṭabari 13:306.
[2] Aṭ-Ṭabari 13:306.
[3] Aṭ-Ṭabari 13:306.
[4] Aṭ-Ṭabari 13:314.
[5] Aṭ-Ṭabari 13:314.

إِنَّ وَلِـِّۧيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلْكِتَٰبَ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾
وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ
أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟
وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ ٱلْعَفْوَ وَأْمُرْ
بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ
ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ إِنَّ
ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟
فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾ وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِي ٱلْغَيِّ ثُمَّ
لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا
قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَيَّ مِن رَّبِّي هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾ وَإِذَا قُرِئَ ٱلْقُرْءَانُ
فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَٱذْكُر رَّبَّكَ
فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ
وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾

them into Jews and Christians."[1]

The explanations from Al-Ḥasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This *Āyah* should therefore be understood this way, for it is apparent that it does not refer to Ādam and Ḥawā', but about the idolators among their offspring. Allāh mentioned the person first [Ādam and Ḥawwā'] and then continued to mention the species [mankind, many of whom committed *Shirk*]. There are similar cases in the Qur'ān. For cases, Allāh said

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴾

﴾*And indeed We have adorned the nearest heaven with lamps*﴿

It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils [mentioned later in the *Āyah*]. There are similar instances in the Qur'ān. Allāh knows best.

﴿أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾
وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ ﴿١٩٣﴾ إِنَّ ٱلَّذِينَ

[1] At-Ṭabari 13:315.

تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١٩٤﴾
أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ ءَاذَانٌ
يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٩٥﴾ إِنَّ وَلِيِّـيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ
يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنفُسَهُمْ
يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا
يُبْصِرُونَ ﴿١٩٨﴾

﴾191. *Do they attribute as partners to Allāh those who created nothing but they themselves are created?*﴿

﴾192. *No help can they give them, nor can they help themselves.*﴿

﴾193. *And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.*﴿

﴾194. *Verily, those whom you call upon besides Allāh are servants like you. So call upon them and let them answer you if you are truthful.*﴿

﴾195. *Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say: "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite!*﴿

﴾196. *Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.*﴿

﴾197. *And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.*﴿

﴾198. *And if you call them to guidance, they hear not and you will see them looking at you, yet they see not."*﴿

Idols do not create, help, or have Power over Anything

Allāh admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allāh, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than

they are, for they hear see and have strength of their own. Allāh said,

﴿أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾﴾

﴾*Do they attribute as partners to Allāh those who created nothing but they themselves are created?*﴿

meaning, 'Do you associate with Allāh others that neither create, nor have power to create anything?' Allāh said in another *Āyah*,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾﴾

﴾*O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allāh His rightful estimate. Verily, Allāh is All-Strong, Almighty*﴿ [22:73-74].

Allāh states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid? This is why Allah said,

﴿لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

﴾*... who created nothing but they themselves are created?*﴿

these worshipped objects themselves were created and made. Prophet Ibrāhīm Al-Khalīl proclaimed,

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ﴾

﴾*"Worship you that which you (yourselves) carve?"*﴿ [37:95]

Allāh said next,

﴿وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا﴾

﴿*No help can they give them*﴾ those who worship them,

﴿وَلَآ أَنفُسَهُمْ يَنصُرُونَ﴾

﴿*nor can they help themselves*﴾ nor are they able to aid themselves against those who seek to harm them. For instance, Allāh's Khalīl, peace be upon him, broke and disgraced the idols of his people, just as Allāh said he did,

﴿فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾﴾

﴿*Then he turned upon them, striking (them) with (his) right hand,*﴾ [37:93] and,

﴿فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾﴾

﴿*So he broke them to pieces, (all) except the biggest of them, that they might turn to it.*﴾ [21:58]

Mu'ādh bin 'Amr ibn Al-Jamuḥ and Mu'ādh bin Jabal, may Allāh be pleased with both of them, were still young when they embraced Islām after the Messenger of Allāh ﷺ came to Al-Madīnah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. 'Amr bin Al-Jamūḥ, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu'ādhs used to go to that idol, turn it on its head and tarnish it with animal waste. When 'Amr bin Al-Jamūḥ would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself." However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When 'Amr bin Al-Jamūḥ saw this, he knew that his religion was false and said, "By Allāh! Had you been a god who has might, you would not end up tied to a dog on a rope!" 'Amr bin Al-Jamūḥ embraced Islām, and he was strong in his Islām. He was later martyred during the battle of Uḥud, may Allāh be pleased with him, give him pleasure, and grant him Paradise as his dwelling. Allāh said,

﴿وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ﴾

﴿*And if you call them to guidance, they follow you not.*﴾

Allāh says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrāhīm, peace be upon said,

﴿يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا﴾

﴾"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"﴿ [19:42]

Next, Allāh states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allāh said next,

﴿قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ﴾

﴾Say: "Call your (so-called) partners (of Allāh)﴿

invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

﴿إِنَّ وَلِـِّۧىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ﴾

﴾Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.﴿

Allāh's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hūd said,

﴿إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ۝ مِن دُونِهِۦ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ۝ إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴾"All that we say is that some of our gods have seized you with evil (madness)." Hūd replied: "I call Allāh to witness, and bear you witness that I am free from that which you ascribe [as partners in worship, with Him (Allāh)]. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path

that is straight﴿ [11:54-56].

Ibrāhīm Al-Khalīl proclaimed (to his people),

﴾أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَءَابَآؤُكُمُ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ الْعَـٰلَمِينَ ﴿٧٧﴾ الَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾﴿

﴾*Do you observe that which you have been wershipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me."*﴿ [26:75-78]

He also said to his father and his people,

﴾إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِى فَطَرَنِى فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِى عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾﴿

﴾*"Verily, I am innocent of what you warship. Except Him Who did create me; and verily, He will guide me." And he made it a legacy lasting among his offspring, that they may turn back (to Allāh).*﴿ [43:26-28]

Allāh said here,

﴾إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ﴿

﴾*Verily, those whom you call upon besides Allāh*﴿

until the end of the *Āyah*, reiterating what has been said earlier, but He uses direct speech this time,

﴾لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ﴿

﴾*cannot help you nor can they help themselves.*﴿

The *Āyah*,

﴾وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا۟ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾﴿

﴾*And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.*﴿

is similar to another *Āyah*,

﴾إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ﴿

﴾*If you invoke (or call upon) them, they hear not your call.*﴿ [35:14].

Allāh said next,

﴿وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾

﴾*and you will see them looking at you, yet they see not.*﴿
meaning, they have eyes that stare as if they see, although they are solid. Therefore, the *Āyah* treated them as if they had a mind [saying, *Tarāhum*, instead of *Tarāha*], since they are made in the shape of humans with eyes drawn on them.

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ۝ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ۝﴾

﴾*199. Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them).*﴿

﴾*200. And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.*﴿

Showing Forgiveness

'Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh's statement,

﴿خُذِ ٱلْعَفْوَ﴾

﴾*Show forgiveness*﴿ "Allāh commanded [Prophet Muḥammad ﷺ] to show forgiveness and turn away from the idolators for ten years. Afterwards Allāh ordered him to be harsh with them."[1]

And more than one narration from Mujāhid says, "From the [bad] behavior and actions of the people, of those who have not committed espionage."[2] And Hāshim bin 'Urwah said that his father said, "Allāh ordered Allāh's Messenger ﷺ to pardon the people for their behavior."[3] And in one narration, "pardon what I have allowed you of their behavior."

In *Ṣaḥīḥ Al-Bukhārī* it is recorded that Hishām reported from his father 'Urwah from his brother 'Abdullāh bin Az-Zubayr who said; "[The Āyah];

﴿خُذِ ٱلْعَفْوَ﴾

﴾*Show forgiveness*﴿ was only revealed about the peoples [bad]

[1] Aṭ-Ṭabarī 13:328.
[2] Aṭ-Ṭabarī 13:327.
[3] Aṭ-Ṭabarī 13:327.

character."[1]

There is a narration from Mughirah from Hishām from his father from Ibn 'Umar; and another from Hishām from his father from 'Ā'ishah, both of whom said similarly.[2] And Allāh knows best.

Ibn Jarīr and Ibn Abi Ḥātim recorded that Yūnus said that Sufyān bin 'Uyaynah narrated that Umay said, "When Allāh, the Exalted and Most Honored, revealed this *Āyah*,

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾﴾

﴾Show forgiveness, enjoin Al-'Urf (what is good), and turn away from the foolish﴿

to His Prophet, the Messenger of Allāh ﷺ asked,

«مَا هَذَا يَا جِبْرِيلُ»

«What does it mean, O Jibrīl?» Jibrīl said, 'Allāh commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you.'"[3]

Al-Bukhāri said, "Allāh said,

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾﴾

﴾Show forgiveness, enjoin Al-'Urf and turn away from the ignorant﴿.

'Al-'Urf', means, righteousness." Al-Bukhāri next recorded from Ibn 'Abbās that he said, "Uyaynah bin Ḥiṣn bin Ḥudhayfah stayed with his nephew Al-Ḥur bin Qays, who was among the people whom 'Umar used to have near him, for 'Umar used to like to have the reciters of the Qur'ān (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. 'Uyaynah said to his nephew, 'O my nephew! You are close to this chief ('Umar), so ask for permission for me to see him.' Al-Hur said 'I will ask him for you,' and he asked 'Umar for permission for

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[1] *Fath Al-Bāri* 8:155.

[2] *Fath Al-Bāri* 8:156.

[3] At-Ṭabari 6:154 and Ibn Abi Ḥātim 5:1638. Its chain is not connected. Ibn Kathīr said that it was recorded by others with a connected chain, and Ar-Rifā'ī considered it authentic.

'Uyaynah to meet him, and 'Umar gave him permission. When 'Uyaynah entered on 'Umar, he said, 'O Ibn Al-Khaṭṭāb! You neither give to us sufficiently nor rule with justice between us.' 'Umar became so angry that he almost punished 'Uyaynah. However, Al-Ḥur said, 'O Chief of he Faithful! Allāh, the Exalted, said to His Prophet ﷺ,

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾

﴿Show forgiveness, enjoin Al-'Urf, and turn away from the foolish﴾

Verily this man ('Uyaynah) is one of the fools!' By Allāh, 'Umar did not do anything after he heard that *Āyah* being recited, and indeed, he was one who adhered to the Book of Allāh, the Exalted and Most Honored."[1] Al-Bukhārī recorded this *Hadīth*.

Some scholars said that people are of two kinds, a good-doer, so accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness. Allāh said in other instances,

﴿ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ﴾

﴿Repel evil with that which is better. We are best-acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils). And I seek refuge with You, My Lord! lest they should come near me."﴾ [23:96-98]

and,

﴿وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom

[1] *Fatḥ Al-Bārī* 8:155.

and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion in this world.﴿ [41:34-35]

in reference to the advice contained in these *Âyât*,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴾*And if an evil whisper from Shayṭân tries to turn you away (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower*﴿ [41:36].

Allâh said in this honorable *Sûrah*,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴾*And if an evil whisper comes to you from Shayṭân, then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.*﴿ [7:200]

These three instances in the Qur'ân, in *Sûrahs Al-A'râf, Al-Mu'minûn* and *As-Sajdah*, are uinque in the Qur'ân. Allâh encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allâh willing,

﴿فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

﴾*then verily he, between whom and you there was enmity, (will become) as though he was a close friend*﴿ [41:34].

Allâh also encourages seeking refuge with Him from the devils of the *Jinns*. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you.

Ibn Jarîr said, while explaining Allâh's statement,

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ﴾

﴾*And if an evil whisper comes to you from Shayṭân*﴿, "If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

﴿فَاسْتَعِذْ بِاللَّهِ﴾

﴾*then seek refuge with Allâh.*﴿ Allâh commands here to seek refuge with Him from the devil's whispers,

﴿إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿*Verily, He is All-Hearer, All-Knower.*﴾ Allāh hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do."[1]

We mentioned the *Ḥadīths* concerning *Isti'ādhah* (seeking refuge with Allāh) in the beginning of this *Tafsīr*, so we do not need to repeat them here.

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ۝ وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ﴾

﴿*201. Verily, those who have Taqwā, when an evil thought comes to them from Shayṭān, they remember (Allāh), and (indeed) they then see (aright).*﴾

﴿*202. But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.*﴾

The Whispering of Shayṭān and the People of *Taqwā*

Allāh mentions His servants who have *Taqwā*, obeying His orders, and avoid what He forbade:

﴿إِذَا مَسَّهُمْ﴾

﴿*when comes to them*﴾ an evil thought, or anger, or the whispers of Shayṭān cross their mind, or intend to err, or commit an error,

﴿تَذَكَّرُوا﴾

﴿*they remember*﴾ Allāh's punishment, as well as, His tremendous reward. They remember Allāh's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

﴿فَإِذَا هُم مُّبْصِرُونَ﴾

[1] Aṭ-Ṭabari 13:332.

﴾*and (indeed) they then see (aright)*﴿ they become aright and aware of the error of their ways.

A Brethren of Devils among Mankind lure to Falsehood

Allāh said next,

﴾وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ﴿

﴾*But (as for) their brothers they plunge them deeper*﴿

in reference to the devils' brothers among mankind. Allāh said in another *Āyah*,

﴾إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ﴿

﴾*Verily, the spendthrifts are brothers of the Shayāṭīn*﴿ [17:27]

for they are followers of the *Shayāṭīn*, who listen to them and obey their orders.

﴾يَمُدُّونَهُمْ فِى ٱلْغَىِّ﴿

﴾*They plunge them deeper into error*﴿ the devils help them commit sins, making this path easy and appealing to them

﴾ثُمَّ لَا يُقْصِرُونَ﴿

﴾*and they never stop short*﴿ for the devils never cease inciting mankind to commit errors. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴾وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ﴿

﴾*But (as for) their brothers they plunge them deeper into error, and they never stop short.*﴿

"Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them."[1] Therefore,

﴾لَا يُقْصِرُونَ﴿

﴾*they never stop short*﴿ refers to the devils getting tired or stopping their whispering. Allāh said in another *Āyah*,

﴾أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا﴿

﴾*See you not that We have sent Shayāṭīn against the*

[1] Aṭ-Ṭabari 13:338.

disbelievers to push them to do evil﴾ [19:83]

persistently luring the disbelievers to commit evil, according to Ibn 'Abbās and others.[1]

﴿وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي هَٰذَا بَصَائِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴾203. *And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."*﴿

Idolators ask to witness Miracles

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿قَالُوا لَوْلَا اجْتَبَيْتَهَا﴾

﴾*they say, "Why have you not brought it?"*﴿

"They say, 'Why have you not received a miracle'", or, "Why have you not initiated or made it?" [2] Ibn Jarīr reported that, 'Abdullāh bin Kathīr said that Mujāhid said about Allāh's statement,

﴿وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا﴾

﴾*And if you do not bring them a miracle, they say: "Why have you not brought it?"*﴿

"They say, 'Produce a miracle of your own.'"[3] Qatādah, As-Suddi, 'Abdur-Raḥmān bin Zayd bin Aslam and Ibn Jarīr agreed with this.[4] Allāh said next,

﴿وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ﴾

﴾*And if you do not bring them an Āyah*﴿ a miracle or a sign. Similarly, Allāh said,

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[1] Aṭ-Ṭabari 18:252.

[2] Aṭ-Ṭabari 13:341.

[3] Aṭ-Ṭabari 13:341.

[4] Aṭ-Ṭabari 13:341-342.

﴿إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَـقُهُمْ لَهَا خَـضِعِينَ ﴾

﴾If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴿ [26:4]

The pagans asked the Prophet, why did you not strive hard to bring us an *Āyah* (miracle) from Allāh so that we witness it and believe in it. Allāh said to him,

﴿قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَى إِلَيَّ مِن رَّبِّى﴾

﴾Say: "I but follow what is revealed to me from my Lord."﴿

I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allāh sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allāh is Most Wise, the All-Knower.

Allāh next directs the servants to the fact that this Qur'ān is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

﴿هَـذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴾This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.﴿

﴿وَإِذَا قُرِىءَ الْقُرْءَانُ فَاسْتَمِعُواْ لَهُ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ ﴾

﴾204. So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.﴿

The Order to listen to the Qur'ān

After Allāh mentioned that this Qur'ān is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'ān when it is recited, in respect and honor of the Qur'ān. This is to the contrary of the practice of the pagans of Quraysh, who said,

﴿لاَ تَسْمَعُواْ لِهَـذَا الْقُرْءَانِ وَالْغَوْاْ فِيهِ﴾

﴾"Listen not to this Qur'ān, and make noise in the midst of its (recitation)"﴿ [41:26].

Ibn Jarīr reported that Ibn Mas'ud said; "We would give *Salāms* to each other during *Ṣalāh*. So the *Āyah* of Qur'ān was revealed;

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ﴾

﴾*When the Qur'ân is recited, then listen to it.*﴿

﴿وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾﴾

﴾*205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful*﴿.

﴾*206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.*﴿

Remembering Allāh in the Mornings and Afternoons

Allâh ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾

﴾*And glorify the praises of your Lord, before the rising of the sun and before (its) setting.*﴿ [50:39]

Before the night of *Isrā'*, when the five daily prayers were ordained, this *Āyah* was revealed in Makkah ordering that Allāh be worshipped at these times, Allāh said next,

﴿تَضَرُّعًا وَخِيفَةً﴾

﴾*humbly and with fear*﴿ meaning, remember your Lord in secret, not loudly, with eagerness and fear. This is why Allāh said next,

﴿وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ﴾

﴾*and without loudness in words*﴿. Therefore, it is recommended that remembering Allāh in *Dhikr* is not performed in a loud voice. When the Companions asked the Messenger of Allāh, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices?" Allāh sent down the verse,

﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ﴾

﴿And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴾ [2:186] [1]

In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā Al-Ash'ari said, "The people raised their voices with *Du'ā'* (invoking Allāh) while travelling. The Prophet ﷺ said to them,

«يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعٌ قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ»

«O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.»"[2]

These texts encourage the servants to invoke Allāh in *Dhikr* often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allāh praised the angels who praise Him night and day without tiring,

﴿إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ﴾

﴿Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him﴾

Allāh reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allāh. Prostration, here, upon the mention that the angels prostrate to Allāh is legitimate. A *Ḥadīth* reads;

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا يُتِمُّونَ الصُّفُوفَ الْأُوَلَ فَالْأُوَلَ وَيَتَرَاصُّونَ فِي الصَّفِّ»

«Why not you stand in line (for the prayer) like the angels stand in line before their Lord? They continue the first then the

[1] This narration is recorded by Ibn Abi Ḥātim with a weak chain of narrators. There are other texts to support its meaning.

[2] *Fatḥ Al-Bāri* 6:157 and Muslim 4:2077

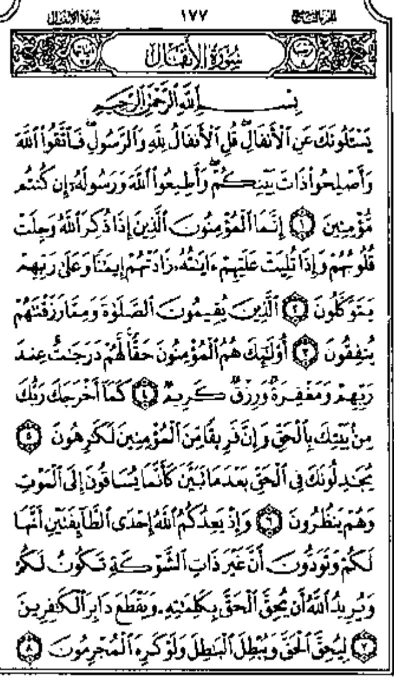
next lines and they stand close to each other in line.[1]

This is the first place in the Qur'ān where it has been legitimized – according to the agreement of the scholars – for the readers of the Qur'an, and those listening to its recitation, to perform prostration.

[1] Muslim 1:322.

The *Tafsīr* of *Sūrat Al-Anfāl* (Chapter - 8)

Which was revealed in Al-Madinah


سورة الأنفال ١٧٧ الجزء التاسع

سورة الأنفال

بسم الله الرحمن الرحيم

يسألونك عن الأنفال قل الأنفال لله والرسول فاتقوا الله وأصلحوا ذات بينكم وأطيعوا الله ورسوله إن كنتم مؤمنين ﴿١﴾ إنما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم ءايته زادتهم إيمانا وعلى ربهم يتوكلون ﴿٢﴾ الذين يقيمون الصلوة ومما رزقنهم ينفقون ﴿٣﴾ أولئك هم المؤمنون حقا لهم درجت عند ربهم ومغفرة ورزق كريم ﴿٤﴾ كما أخرجك ربك من بيتك بالحق وإن فريقا من المؤمنين لكرهون ﴿٥﴾ يجدلونك في الحق بعد ما تبين كأنما يساقون إلى الموت وهم ينظرون ﴿٦﴾ وإذ يعدكم الله إحدى الطائفتين أنها لكم وتودون أن غير ذات الشوكة تكون لكم ويريد الله أن يحق الحق بكلمته ويقطع دابر الكفرين ﴿٧﴾ ليحق الحق ويبطل البطل ولو كره المجرمون ﴿٨﴾

There are seventy-five *Āyāt* in this *Sūrah*. The word count of this *Sūrah* is one thousand, six hundred and thirty-one words and its letters number five thousand, two hundred and ninety-four.

بسم الله الرحمن الرحيم

In the Name of Allāh the Most Gracious, the Most Merciful

﴿يسألونك عن الأنفال قل الأنفال لله والرسول فاتقوا الله وأصلحوا ذات بينكم وأطيعوا الله ورسوله إن كنتم مؤمنين ﴿١﴾﴾

﴾*1. They ask you about Al-Anfāl (the spoils of war). Say: "Al-Anfāl are for Allāh and the Messenger." So have Taqwā of Allāh and settle all matters of difference among you, and obey Allāh and His Messenger, if you are believers.*﴿

Meaning of *Anfāl*

Al-Bukhāri recorded that Ibn 'Abbās said, "*Al-Anfāl* are the

spoils of war." Al-Bukhāri also recorded that Sa'id bin Jubayr said, "I said to Ibn 'Abbās, '*Sūrat Al-Anfāl*?' He said, 'It was revealed concerning (the battle of) Badr.'"[1] 'Ali bin Abi Ṭalḥah reported, as Al-Bukhāri recorded from Ibn 'Abbās without a chain of narration, that Ibn 'Abbās said, "*Al-Anfāl* are the spoils of war; they were for the Messenger of Allāh ﷺ, and none had a share in them." [2] Similar was said by Mujāhid, 'Ikrimah, 'Aṭa', Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭā' Al-Khurāsāni, Muqātil bin Ḥayyān, 'Abdur-Raḥmān bin Zayd bin Aslam and several others.[3] It was also said that the *Nafl* (singular for *Anfāl*) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils. It was also said that *Anfāl* refers to the *Khumus*; one-fifth of the captured goods after four-fifths are divided [between the fighters]. It was also said that the *Anfāl* refers to the *Fay'*, the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarīr recorded that 'Ali bin Ṣāliḥ bin Ḥay said: "It has reached me that,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾

﴾*They ask you about Al-Anfal*﴿

is about the divisions. This refer to what the Imām gives to some squads in addition to what is divided among the rest of the soldiers."

The Reason behind revealing *Āyah* 8:1

Imām Aḥmad recorded that Sa'd bin Mālik said, "I said, 'O Allāh's Messenger, Allāh has brought comfort to me today over the idolators, so grant me this sword.' He said,

«إِنَّ هَذَا السَّيْفَ لَا لَكَ وَلَا لِي، ضَعْهُ»

«*This sword is neither yours nor mine; put it down.*»

So I put it down, but said to myself, 'The Prophet might give this sword to another man who did not fight as fiercely as I

[1] *Fatḥ Al-Bāri* 8:156.

[2] Aṭ-Ṭabari 13:378.

[3] Aṭ-Ṭabari 13:361-362.

did.' I heard a man calling me from behind and I said, 'Has Allāh revealed something in my case?' The Prophet ﷺ said,

«كُنْتَ سَأَلْتَنِي السَّيْفَ وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ وُهِبَ لِي، فَهُوَ لَكَ»

«*You asked me to give you the sword, but it is not for me to decide about. However, it has been granted to me (by Allāh), and I give it to you.*» So Allāh sent down this *Āyah*,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾

﴾*They ask you about Al-Anfāl. Say: "Al-Anfāl are for Allāh and the Messenger"*﴿.[1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".[2]

Another Reason behind revealing the *Āyah* 8:1

Imām Aḥmad recorded that Abu Umāmah said, "I asked 'Ubādah about *Al-Anfāl* and he said, 'It was revealed about us, those who participated in (the battle of) Badr, when we disputed about *An-Nafl* and our dispute was not appealing. So Allāh took *Al-Anfāl* from us and gave it to the Messenger of Allāh ﷺ. The Messenger ﷺ divided it equally among Muslims.'"[3]

Imām Aḥmad recorded that Abu Umāmah said that 'Ubādah bin Aṣ-Ṣāmit said, "We went with the Messenger of Allāh ﷺ to the battle of Badr. When the two armies met, Allāh defeated the enemy and some of us pursued them inflicting utter defeat and casualties. Another group of us came to the battlefield collecting the spoils of war. Another group surrounded the Messenger of Allāh ﷺ, so that the enemy could not attack him suddenly. When it was night and the various army groups went back to our camp, some of those who collected the spoils said, 'We collected it, so none else will have a share in it.' Those who went in pursuit of the enemy said, 'No, you have no more right to it than us. We kept the enemy away from the war spoils and defeated them.' Those who surrounded the Messenger of Allāh

[1] Aḥmad 1:178.

[2] Abu Dāwud 3:177, *Tuḥfat Al-Aḥwadhi* 8:466, An-Nasā'i in *Al-Kubrā* 6:348.

[3] Aḥmad 5:322.

ﷺ to protect him said, 'You have no more right to it than us, we surrounded the Messenger of Allāh ﷺ for fear that the enemy might conduct a surprise attack against him, so we were busy.' The *Āyah*,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ﴾

﴾*They ask you about Al-Anfāl (the spoils of war). Say: "Al-Anfāl are for Allāh and the Messenger." So fear Allāh and settle all matters of difference among you.*﴿

was revealed and the Messenger of Allāh ﷺ divided the *Anfāl* equally between Muslims.'"[1]

«وَكَانَ رَسُولُ اللهِ ﷺ إِذَا أَغَارَ فِي أَرْضِ الْعَدُوِّ نَفَلَ الرُّبُعَ، فَإِذَا أَقْبَلَ وَكُلَّ النَّاسِ رَاجِعًا نَفَلَ الثُّلُثَ»

«*And Allāh's Messenger ﷺ would give a fourth for Anfāl when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned*».

The Prophet ﷺ used to dislike the *Anfāl* and encouraged strong fighters to give some of their share to weak Muslim fighters. At-Tirmidhi and Ibn Mājah collected a similar narration for this *Hadīth*, and At-Tirmidhi said, "*Hasan*".[2]

Allāh said,

﴿فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ﴾

﴾*So have Taqwā of Allāh and settle all matters of difference among you,*﴿

The *Āyah* commands, have *Taqwā* of Allāh in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allah has granted you is better than what you are disputing about [such as *Al-Anfāl*],

﴿وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ﴾

﴾*and obey Allāh and His Messenger,*﴿

in the division that the Messenger makes according to Allāh's

[1] Ahmad 5:323.

[2] *Tuhfat Al-Ahwadhi* 8:468 and Ibn Mājah 2:951.

order. The Prophet ﷺ only divided according to what Allâh ordained, which is perfectly just and fair. Ibn 'Abbâs commented on this *Āyah*, "This is a command from Allâh and His Messenger ﷺ to the believers, that they should have *Taqwā* of Allâh and settle all matters of differences between them."[1] A similar statement was reported from Mujâhid.[2] As-Suddi also commented on Allâh's statement,

﴿فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾

﴾*So have Taqwā of Allāh and settle all matters of difference among you*﴿, meaning "Do not curse each other." [3]

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝﴾

﴾*2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord;*﴿

﴾*3. Who perform the Ṣalāh and spend out of what We have provided them.*﴿

﴾*4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).*﴿

Qualities of the Faithful and Truthful Believers

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about the *Āyah*,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴾*The believers are only those who, when Allāh is mentioned, feel a fear in their hearts*﴿

"None of Allāh's remembrance enters the hearts of the hypocrites upon performing what He has ordained. They

[1] Aṭ-Ṭabari 13:384.
[2] Aṭ-Ṭabari 13:384.
[3] Aṭ-Ṭabari 13:384.

neither believe in any of Allāh's *Āyāt* nor trust (in Allāh) nor pray if they are alone nor pay the *Zakāh* due on their wealth. Allāh stated that they are not believers. He then described the believers by saying,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴾*The believers are only those who, when Allāh is mentioned, feel a fear in their hearts*﴿

and they perform what He has ordained,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾

﴾*and when His Ayat are recited unto them, they increase their faith*﴿ and conviction,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴾*and they put their trust in their Lord*﴿, having hope in none except Him."[1] Mujāhid commented on,

﴿وَجِلَتْ قُلُوبُهُمْ﴾

﴾*their hearts Wajilat*﴿, "Their hearts become afraid and fearful."[2] Similar was said by As-Suddī and several others.[3] The quality of a true believer is that when Allāh is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions. Allāh said in a similar *Āyah*,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾﴾

﴾*And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; – and none can forgive sins but Allāh – and do not persist in what (wrong) they have done, while they know*﴿ [3:135], and,

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾﴾

[1] Aṭ-Ṭabarī 13:386.
[2] Aṭ-Ṭabarī 13:386.
[3] Aṭ-Ṭabarī 13:386.

﴾But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode.﴿ [79:40-41]

Sufyān Ath-Thawri narrated that As-Suddi commented,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴾The believers are only those who, when Allāh is mentioned, feel a fear in their hearts﴿

"A man might be thinking of committing injustice or a sin. But he abstains when he is told, 'Have *Taqwā* of Allāh', and his heart becomes fearful.'"

Faith increases when the Qur'ān is recited

Allāh's statement,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا﴾

﴾And when His Āyāt are recited unto them, they increase their faith;﴿

is similar to His statement,

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا فَأَمَّا الَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ﴾

﴾And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice﴿ [9:124].

Al-Bukhāri and other scholars relied on this *Āyah* (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart. This is also the view of the majority of the scholars of Islām, prompting some scholars, such as Ash-Shāfi'ī, Aḥmad bin Ḥanbal and Abu 'Ubayd to declare that this is the consensus of the *Ummah*, as we mentioned in the beginning of the explanation of *Ṣaḥīḥ* Al-Bukhāri. All the thanks and praises are due to Allāh.

The Reality of *Tawakkul*

Allāh said,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴾*And they put their trust in their Lord.*﴿

Therefore, the believers hope in none except Allāh, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allāh and He is swift in reckoning. Hence the statement of Sa'īd bin Jubayr, "*Tawakkul* of Allāh is the essence of faith."

Deeds of Faithful Believers

Allah said next,

﴿الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾﴾

﴾*Who perform the Ṣalāh and spend out of what We have provided them.*﴿

Allāh describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allāh's right. Qatādah said, "Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating." [1] Muqātil bin Ḥayyān said, "Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'ān during it, sitting for *Tashahhud* and reciting the *Ṣalāh* (invoking Allāh's blessings) for the benefit of the Prophet."[2]

Spending from what Allāh has granted includes giving the *Zakāh* and the rest of the what is due from the servant, either what is obligatory or recommended. All of the servants are Allāh's dependents, and the most beloved among them to Him are the most beneficial to His creation.

The Reality of Faith

Allāh's statement,

﴿أُولَٰٓئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾

[1] Ibn Abi Ḥātim 1:37.

[2] Ibn Abi Ḥatim 1:37.

﴾*It is they who are the believers in truth.*﴿ means, those who have these qualities are the believers with true faith.

The Fruits of Perfect Faith

Allāh said,

﴿لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ﴾

﴾*For them are grades of dignity with their Lord*﴿ meaning, they have different grades, ranks and status in Paradise,

﴿هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ﴾

﴾*They are in varying grades with Allāh, and Allāh is All-Seer of what they do.*﴿[3:163]

Next, Allāh said,

﴿وَمَغْفِرَةٌ﴾

﴾*and forgiveness*﴿, therefore, Allāh will forgive them their sins and reward them for their good deeds. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقٍ مِنْ آفَاقِ السَّمَاءِ»

«*The residents of 'Illiyyin (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.*»

They said, "O Allāh's Messenger! They are the grades of the Prophets that none except them would attain." The Prophet ﷺ said,

«بَلَى وَالَّذِي نَفْسِي بِيَدِهِ، لَرِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«*Rather, by He in Whose Hand is my soul! They are for men who have faith in Allāh and believed in the Messengers.*»[1]

In a *Ḥadīth* recorded by Imām Aḥmad and the collectors of *Sunan*, Abu 'Aṭiyyah said that Ibn Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الدَّرَجَاتِ الْعُلَى كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقٍ

[1] *Fatḥ Al-Bārī* 6:368 and Muslim 4:2177.

السَّمَاءِ وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمَا»

«*Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and 'Umar are among them (in the highest grades), and how excellent they are.*»[1]

﴿كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَـٰرِهُونَ ۝٥ يُجَـٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ۝٦ وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَـٰتِهِۦ وَيَقْطَعَ دَابِرَ ٱلْكَـٰفِرِينَ ۝٧ لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَـٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ۝٨﴾

﴾5. *As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.*﴿

﴾6. *Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).*﴿

﴾7. *And (remember) when Allāh promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers.*﴿

﴾8. *That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.*﴿

Following the Messenger ﷺ is Better for the Believers

Allāh said,

﴿كَمَآ أَخْرَجَكَ رَبُّكَ﴾

﴾*As your Lord caused you to go out...*﴿ After Allāh described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allāh and His Messenger ﷺ, He then said here, "since you disputed about dividing war spoils and differed with each other about them, Allāh took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle,

[1] Aḥmad 3:27, Abu Dāwud 4:287, *Tuhfat Al-Aḥwadhi* 8:142 and Ibn Mājah 1:37.

who marched in support of their religion and to protect their caravan. You disliked fighting, so Allāh decided that battle should occur and made you meet your enemy, without planning to do so on your part.' This incident carried guidance, light, victory and triumph. Allāh said;

﴿كتب عليكم القتال وهو كره لكم وعسى أن تكرهوا شيئا وهو خير لكم وعسى أن تحبوا شيئا وهو شر لكم والله يعلم وأنتم لا تعلمون﴾

﴿Jihād is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allāh knows but you do not know.﴾ [2:216]

As-Suddi commented,

﴿وإن فريقا من المؤمنين لكارهون﴾

﴿And verily, a party among the believers disliked﴾ to meet [the armed] idolators."

﴿يجادلونك في الحق بعدما تبين﴾

﴿Disputing with you concerning the truth after it was made manifest,﴾

Some have commented, "(Allāh says:) they ask and argue with you about *Al-Anfāl* just as they argued with you when you went out for the battle of Badr, saying, 'You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it.'"

﴿ويريد الله أن يحق الحق بكلمته﴾

﴿but Allāh willed to justify the truth by His Words﴾

Allāh says, 'He willed for you to meet the armed enemy [rather than the caravan] so that He makes you prevail above them and gain victory over them, making His religion apparent and Islām victorious and dominant above all religions. He has perfect knowledge of the consequences of all things, you are surrounded by His wise planning, although people only like what appears favorable to them,'

﴿كتب عليكم القتال وهو كره لكم وعسى أن تكرهوا شيئا وهو خير لكم وعسى أن تحبوا شيئا وهو شر لكم﴾

﴾Jihād (fighting in Allāh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you﴿ [2:216].

Muḥammad bin Isḥāq reported that 'Abdullāh bin 'Abbās said, "When the Messenger of Allāh ﷺ heard that Abu Sufyān had left the Shām area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

«هٰذِهِ عِيرُ قُرَيْشٍ فِيهَا أَمْوَالُهُمْ، فَاخْرُجُوا إِلَيْهَا لَعَلَّ اللهَ أَنْ يُنَفِّلَكُمُوهَا»

‹This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allāh might make it as war spoils for you.›

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet ﷺ would not have to fight. Abu Sufyān was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Ḥijaz (Western Arabia). Some travelers told him that Muḥammad had mobilized his companions for his caravan. He was anxious and hired Ḍamḍam bin 'Amr Al-Ghifāri to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muḥammad ﷺ had mobilized his Companions to intercept the caravan. Ḍamḍam bin 'Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allāh ﷺ marched with his companions until he reached a valley called Dhafirān. When he left the valley, he camped and was informed that the Quraysh had marched to protect their caravan. The Messenger of Allāh ﷺ consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did 'Umar. Al-Miqdād bin 'Amr stood up and said, 'O Allāh's Messenger! March to what Allāh has commanded you, for we are with you. By Allāh! We will not say to you what the Children of Israel said to Mūsā,

﴿فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَـٰتِلَآ إِنَّا هَـٰهُنَا قَـٰعِدُونَ﴾

﴾"So go you and your Lord and fight you two, we are sitting right here"﴿ [5:24].

Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimād, we will fight along with you until you reach it.' The Messenger of Allāh ﷺ said good words to Al-Miqdād and invoked Allāh for his benefit. The Messenger of Allāh ﷺ again said,

«أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ»

«*Give me your opinion, O people!*» wanting to hear from the Anṣār. This is because the majority of the people with him then were the Anṣār. When the Anṣār gave the Prophet ﷺ their pledge of obedience at Al-'Aqabah, they proclaimed, 'O Allāh's Messenger! We are not bound by this pledge unless, and until, you arrive in our land. When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.' The Messenger of Allāh ﷺ feared that the Anṣār might think that they are not obliged to support him except from his enemies who attack Al-Madīnah, not to march with him to an enemy in other areas. When the Prophet ﷺ said this, Sa'd bin Mu'ādh asked him, 'O Allāh's Messenger! Is it us whom you meant?' The Prophet ﷺ answered in the positive. Sa'd said, 'We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allāh's Messenger, for what Allāh has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allāh make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allāh.' The Messenger of Allāh was pleased with what Sa'd said and was encouraged by it. He ﷺ proclaimed,

«سِيرُوا عَلَى بَرَكَةِ اللهِ وَأَبْشِرُوا فَإِنَّ اللهَ قَدْ وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ وَاللهِ لَكَأَنِّي الْآنَ أَنْظُرُ إِلَى مَصَارِعِ الْقَوْمِ»

«*March with the blessing of Allāh and receive the good news. For Allāh has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allāh! It is as if I am*

now looking at the demise of the people (the Quraysh)."[1]

Al-'Awfi reported similar from Ibn 'Abbās.[2] As-Suddi, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly.[3] We have just summarized the story as Muḥammad bin Isḥāq briefed it.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾﴾

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إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ
مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ
عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ
الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا
سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ
الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ
شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ
عَذَابَ النَّارِ ﴿١٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ
كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ
دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ
بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

﴾9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdifin."﴿

﴾10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is Almighty, All-Wise.﴿

Muslims invoke Allāh for Help, Allāh sends the Angels to help Them

Al-Bukhāri wrote in the book of battles (in his *Ṣaḥīḥ*) under "Chapter; Allāh's statement,

[1] Aṭ-Ṭabari 13:399.

[2] Aṭ-Ṭabari 13:403.

[3] Aṭ-Ṭabari 13:402 and 405.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾

﴾*(Remember) when you sought help of your Lord and He answered you*﴿ until,

﴿فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

﴾*then verily, Allāh is severe in punishment*﴿" that Ibn Mas'ūd said, "I was a witness to something that Al-Miqdād bin Al-Aswad did, that I would like more than almost anything else to have been the one who did it. Al-Miqdād came to the Prophet ﷺ while he was invoking Allāh against the idolators and proclaimed, 'We will not say as the people of Mūsā said, "So go you and your Lord and fight you two."

Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's ﷺ face beaming with pleasure because of what Al-Miqdād said to him."[1] Al-Bukhārī next narrated from Ibn 'Abbās that on the day of Badr, the Prophet ﷺ said,

«اللَّهُمَّ أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ»

«*O Allāh! I invoke You for Your covenant and promise (victory). O Allāh! If You decide so (cause our defeat), You will not be worshipped.*»

Abu Bakr held the Prophet's hand and said, "Enough." The Prophet ﷺ went out proclaiming,

«سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ»

«*Their multitude will be put to flight, and they will show their backs.*»

An-Nasā'ī also collected this *Hadīth*.[2] Allāh's statement,

﴿بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ﴾

﴾*with a thousand of the angels Murdifīn*﴿ means, they follow each other in succession, according to Hārūn bin Hubayrah who narrated this from Ibn 'Abbās about,

﴿مُرْدِفِينَ﴾

[1] *Fath Al-Bārī* 7:335.

[2] *Fath Al-Bārī* 7:335 and An-Nasā'ī in *Al-Kubrā* 6:477.

﴾*Murdifin*﴿,[1] meaning each behind the other in succession. 'Ali bin Abi Ṭalḥah Al-Wālibi reported that Ibn 'Abbās said, "Allāh supported His Prophet ﷺ and the believers with a thousand angels, five hundred under the leadership of Jibrīl on one side and five hundred under the leadership of Mīkā'īl on another side." [2] Imāms Abu Ja'far bin Jarīr Aṭ-Ṭabari and Muslim recorded that Ibn 'Abbās said[3] that 'Umar said, "While a Muslim man was pursuing an idolator (during the battle of Badr), he heard the sound of a whip above him and a rider saying, 'Come, O Ḥayzūm!' Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Anṣāri man came to the Messenger of Allāh ﷺ and told him what had happened and the Messenger ﷺ replied,

«صَدَقْتَ، ذٰلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ»

«*You have said the truth, that was from the reinforcements from the third heaven.*»

The Muslims killed seventy (pagans) in that battle and captured another seventy. [4]

Al-Bukhāri also wrote a chapter in his *Ṣaḥīḥ* about the participation of the angels in Badr. He collected a *Ḥadīth* from Rifā'h bin Rāfi 'Az-Zuraqi, who participated in Badr, Jibrīl came to the Prophet ﷺ and asked him, "How honored are those who participated in Badr among you?" The Prophet ﷺ said,

«مِنْ أَفْضَلِ الْمُسْلِمِينَ»

«*Among the best Muslims.*» Jibrīl said, "This is the case with the angels who participated in Badr."[5] Al-Bukhāri recorded this *Ḥadīth*. Aṭ-Ṭabarāni also collected it in *Al-Mu'jam Al-Kabīr*, but from Rāfi' bin Khadīj, which is an apparent mistake. The correct narration is from Rifā'h, as Al-Bukhāri recorded it. In

[1] Aṭ-Ṭabari 13:412.
[2] Aṭ-Ṭabari 13:423.
[3] Aṭ-Ṭabari 13:409 and Muslim 3:1383.
[4] Muslim 3:1384.
[5] *Fatḥ Al-Bari* 7:362.

the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said to 'Umar, when 'Umar suggested that the Prophet have Ḥāṭib bin Abi Balta'ah executed,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللهَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

«He [Ḥāṭib] participated in Badr. How do you know that Allāh has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.'»[1]

Allāh said next,

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ﴾

﴾Allāh made it only as glad tidings...﴿

Allāh made sending down the angels and informing you of this fact as glad tidings,

﴿وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ﴾

﴾and that your hearts be at rest therewith.﴿

Surely, Allāh is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels,

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ﴾

﴾And there is no victory except from Allāh.﴿

Allāh said in another *Āyah*,

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ۝ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۝ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝﴾

﴾So, when you meet (in fight in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islām), until war lays down its burden. Thus, but if it had been Allāh's will, He Himself could certainly have punished

[1] *Fatḥ Al-Bāri* 7:355 and Muslim 4:1941.

them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.﴿[1] [47:4-6]

and,

﴾وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾﴿

﴾And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.﴿ [3:140-141]

These are points of wisdom for which Allah has legislated performing *Jihad*, by the hands of the believers against the disbelievers. Allāh used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allah destroyed the people of Nūḥ with the flood, 'Ād with the wind, Thamūd with the scream, the people of Lūṭ with an earthquake and the people of Shu'ayb by the Day of the Shadow. After Allāh sent Mūsā and destroyed his enemy Fir'awn and his soldiers by drowning, He sent down the Tawrāh to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws. Allāh said,

﴾وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ﴿

﴾And indeed We gave Mūsā – after We had destroyed the generations of old – the Scripture as an enlightenment.﴿ [28:43]

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allāh said to the believers of this *Ummah*,

﴾قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ﴿

[1] That is, they will recognize their places, as they did in the worldly life.

﴾*Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people.*﴿[9:14]

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith. Abu Jahl, for instance, was killed in battle and this was more humiliating for him than dying in his bed, or from lightening, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease [that caused him to stink] and none of his relatives could bear approaching him. They had to wash him with water by sprinkling it from a distance, then threw stones over his corpse, until it was buried under them! Allāh said next,

﴾إِنَّ اللَّهَ عَزِيزٌ﴿

﴾*Verily, Allāh is All-Mighty,*﴿, the might is His, His Messengers and the believers, both in this life and the Hereafter. Allāh said in another *Āyah*,

﴾إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾﴿

﴾*We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Resurrection).*﴿[40:51]

Allāh said next,

﴾حَكِيمٌ﴿

﴾*All-Wise.*﴿, in that He legislated fighting the disbeliever, even though He is able to destroy them and bring their demise by His will and power, all praise and honor is due to Him.

﴾إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾﴿

﴾*11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on*

you from the sky, to clean you thereby and to remove from you the Rijz (whispering or dirt) of Shayṭān, and to strengthen your hearts, and make your feet firm thereby.﴿

﴾*12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."*﴿

﴾*13. This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.*﴿

﴾*14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.*﴿

Slumber overcomes Muslims

Allāh reminds the believers of the slumber that He sent down on them as security from the fear they suffered from, because of the multitude of their enemy and the sparseness of their forces. They were given the same favor during the battle of Uḥud, which Allāh described,

﴾ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ﴿

﴾*Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves.*﴿ [3:154]

Abu Ṭalḥah said, "I was among those who were overcome by slumber during (the battle of) Uḥud. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard." Al-Ḥāfiẓ Abu Ya'lā narrated that 'Ali said, "Only Al-Miqdād had a horse during Badr, and at some point, I found that all of us fell asleep, except the Messenger of Allāh ﷺ. He was praying under a tree and crying until dawn."[1] 'Abdullāh bin Mas'ūd said, "Slumber during battle is security from Allāh, but during prayer, it is from Shayṭān."[2] Qatādah said, "Slumber affects the head, while sleep affects the

[1] *Musnad Abu Ya'lā* 1:242.

[2] Aṭ-Ṭabari 13:419.

heart."[1]

Slumber overcame the believers on the day of Uḥud, and this incident is very well-known. As for this *Āyah* (8:11), it is describing the battle of Badr, indicating that slumber also overcame the believers during Badr. Therefore, it appears that this will occur for the believers, whenever they are in distress, so that their hearts feel safe and sure of Allāh's aid, rewards, favor and mercy from Allāh with them. Allāh said in another *Āyah*,

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝﴾

﴾*Verily, along with every hardship is relief. Verily, along with every hardship is relief.*﴿ [94:5-6]

In the *Ṣaḥīḥ*, it is recorded that on the day of Badr, while he was in the bunker with Abu Bakr, the Messenger ﷺ and Abu Bakr were invoking Allāh. Suddenly, slumber overcame the Messenger ﷺ and he woke up smiling and declared,

«أَبْشِرْ يَا أَبَابَكْرٍ هَذَا جِبْرِيلُ عَلَى ثَنَايَاهُ النَّقْعُ»

«*"Good news, O Abu Bakr! This is Jibrīl with dust on his shoulders."*»

He left the shade while reciting Allāh's statement,

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝﴾

﴾*Their multitude will be put to flight, and they will show their backs.*﴿ [54:45][2]

Rain falls on the Eve of Badr

Allāh said next,

﴿وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً﴾

﴾*and He caused rain to descend on you from the sky.*﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "When the Prophet ﷺ arrived at Badr, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at Badr). Muslims felt weak and the *Shayṭān* cast

[1] Ibn Abi Ḥātim 5:1664.

[2] *Fatḥ Al-Bāri* 7:364.

frustration into their hearts. He whispered to them, 'You claim that you are Allāh's supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.' Allāh sent down heavy rain, allowing the Muslims to drink and use it for purity. Allāh also removed *Shayṭān's* whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy. Allāh supported His Prophet ﷺ and the believers with a thousand angels on one side, five hundred under the command of Jibrīl and another five hundred under the command of Mīkā'īl on another side."[1]

An even a better narration is that collected by Imām Muḥammad bin Isḥāq bin Yasār, author of *Al-Maghāzi*, may Allāh have mercy upon him. Ibn Isḥāq narrated that, Yazīd bin Ruwmān narrated to him that, 'Urwah bin Az-Zubayr said, "Allāh sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allāh ﷺ and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in." [2] Mujāhid said, "Allāh sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer."[3] Allāh said next,

﴿لِّيُطَهِّرَكُم بِهِ﴾

﴾*to clean you thereby*﴿ using it after answering the call of nature or needing to wash oneself, and this involves cleansing what is on the out side,

﴿وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ﴾

﴾*and to remove from you the Rijz of Shayṭān,*﴿

such as his whispers and evil thoughts, this involves sinner purification, whereas Allāh's statement about the residents of Paradise,

﴿عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ﴾

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[1] Aṭ-Ṭabari 13:423.

[2] Al-Wāqidi in *Al-Māghāzi* 1:54.

[3] Aṭ-Ṭabari 13:425.

﴿Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver﴾ [76:21]

involves outer appearance,

﴿وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

﴿and their Lord will give them a pure drink.﴾ [76:21]

that purifies the anger, envy and hatred that they might have felt. This is the inner purity. Next, Allāh said,

﴿وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ﴾

﴿and to strengthen your hearts,﴾

with patience and to encourage you to fight the enemies, and this is inner courage,

﴿وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ﴾

﴿and make your feet firm thereby﴾. this involves outer courage. Allāh know best.

Allāh commands the Angels to fight and support the Believers

Allāh said next,

﴿إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَـٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟﴾

﴿(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed."﴾

This is a hidden favor that Allāh has made known to the believers, so that they thank Him and are grateful to Him for it. Allāh, glorified, exalted, blessed and praised be He, has revealed to the angels – whom He sent to support His Prophet, religion and believing group – to make the believers firmer. Allāh's statement,

﴿سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ﴾

﴿I will cast terror into the hearts of those who have disbelieved.﴾

means, 'you – angels – support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger,

﴿فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

﴾so strike them over the necks, and smite over all their fingers and toes.﴿

strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands and feet. It was said that,

﴿فَوْقَ الْأَعْنَاقِ﴾

﴾over the necks﴿ refers to striking the forehead, or the neck, according to Aḍ-Ḍaḥḥāk and 'Aṭiyyah Al-'Awfi. In support of the latter, Allāh commanded the believers,

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ﴾

﴾So, when you meet (in fight Jihād in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives).﴿ [47:4]

Ar-Rabī' bin Anas said, "In the aftermath of Badr, the people used to recognize whomever the angels killed from those whom they killed, by the wounds over their necks, fingers and toes, because those parts had a mark as if they were branded by fire." Allāh said,

﴿وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

﴾and smite over all their fingers and toes.﴿

Ibn Jarīr commented that this *Āyah* commands, "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies." [1] Al-'Awfi reported, that Ibn 'Abbās said about the battle of Badr that Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make known to them what they did, their ridiculing your religion and shunning Al-Lāt and Al-'Uzzā (two idols)." Allāh than sent down to the angels,

﴿أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

[1] At-Ṭabari 13:431.

﴾Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.﴿

In that battle, Abu Jahl (may Allāh curse him) was killed along with sixty-nine men. 'Uqbah bin Abu Mua'iṭ was captured and then killed, thus bring the death toll of the pagans to seventy,

﴿ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا ٱللَّهَ وَرَسُولَهُۥ﴾

﴾This is because they defied and disobeyed Allāh and His Messenger.﴿

joining the camp that defied Allāh and His Messenger ﷺ not including themselves in the camp of Allāh's Law and faith in Him. Allāh said,

﴿وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

﴾And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.﴿

for He will crush whoever defies and disobeys Him. Nothing ever escapes Allāh's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

﴿ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾﴾

﴾This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.﴿

This *Āyah* addresses the disbeliever, saying, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for the disbelievers.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾﴾

﴾15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.﴿

﴾16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his

own) – he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!﴿

Fleeing from Battle is prohibited, and its Punishment

Allāh said, while warning against fleeing from the battlefield and threatening those who do it with the Fire,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا﴾

﴾*O you who believe! When you meet those who disbelieve, in a battlefield,*﴿

when you get near the enemy and march towards them,

﴿فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ﴾

﴾*never turn your backs to them.*﴿ do not run away from battle and leave your fellow Muslims behind,

﴿وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ﴾

﴾*And whoever turns his back to them on such a day – unless it be a stratagem of war...* ﴿

The *Āyah* says, whoever flees from the enemy by way of planning to pretend that he is afraid of the enemy, so that they follow him and he takes the chance and returns to kill the enemy, then there is no sin on him. This is the explanation of Sa'īd bin Jubayr and As-Suddī.[1] Aḍ-Ḍaḥḥāk also commented, "Whoever went ahead of his fellow Muslims to investigate the strength of the enemy and make use of it,

﴿أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ﴾

﴾*or to retreat to a troop (of his own)*﴿, meaning he leaves from here to another troop of Muslims to assist them or be assisted by them. So that is allowed for him, or even during the battle if he flees from his brigade to the commander. Or going to the grand Imām, would also fall under this permission."

'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said about Abu 'Ubayd when he was fighting on the bridge in the land of the Persians, because of the many Zoroastrian soldiers, "If he retreated to me then I would be as a troop for him."

This is how it was reported by Muḥammad bin Sīrīn from

[1] Aṭ-Ṭabarī 13:436-437.

'Umar. In the report of Abu 'Uthmān An-Nahdi from 'Umar, he said: When Abu 'Ubayd was fighting, 'Umar said, "O people! We are your troop." Mujāhid said that 'Umar said, "We are the troop of every Muslim." Abdul-Mālik bin 'Umayr reported from 'Umar, "O people! Don't be confused over this *Āyah*, it was only about the day of Badr, and we are a troop for every Muslim." Ibn Abi Ḥātim [recorded] that Nāfi' questioned Ibn 'Umar, "We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our Imām or our army."

So he replied, "The troop is Allāh's Messenger ﷺ." I said but Allāh said,

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا﴾

﴾*when you meet those who disbelieve in the battlefield*﴿ to the end of the *Āyah* . So he said; "This *Āyah* was about Badr, not before it nor after it." [1]

Aḍ-Ḍaḥḥāk commented that Allāh's statement,

﴿أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ﴾

﴾*or to retreat to a troop*﴿, refers to "Those who retreat to the Messenger of Allāh ﷺ and his Companions (when the Messenger ﷺ was alive), and those who retreat in the present time to his commander or companions." [2] However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

«*"Shun the seven great destructive sins."*»

The people inquired, "O Allāh's Messenger! What are they?" He said,

«الشِّرْكُ بِاللهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

[1] Aṭ-Ṭabari 13:436.

[2] Aṭ-Ṭabari 13:437.

الجزء التاسع ١٧٩ سورة الأنفال

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ
ٱلْكَٰفِرِينَ ﴿١٨﴾ إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ
وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ
فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ
تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ
لَا يَسْمَعُونَ ﴿٢١﴾ ۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ
ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ
تُحْشَرُونَ ﴿٢٤﴾ وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟
مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾

«*(They are:) Joining others in worship with Allāh, magic taking life which Allāh has forbidden, except for a just cause (according to Islāmic law), consuming Ribā, consuming an orphan's wealth, fleeing the battlefield at the time of fighting, and false accusation to chaste women, who never even think of anything touching chastity and are good believers.*»[1]

This is why Allāh said here,

﴿فَقَدْ بَآءَ﴾

﴾*he indeed has drawn upon himself...*﴿, and returned with,

﴿بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَاهُ﴾

﴾*wrath from Allāh. And his abode...*﴿, destination, and dwelling place on the Day of Return,

﴿جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ﴾

﴾*is Hell, and worst indeed is that destination!*﴿

﴿فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾﴾

﴾*17. You killed them not, but Allāh killed them. And you threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-*

[1] *Fath Al-Bārī* 5:462 and Muslim 1:92.

Hearer, All-Knower﴿.

﴾*18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.*﴿

Allāh's Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers

Allāh states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions. Allāh said,

﴿فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ﴾

﴾*You killed them not, but Allāh killed them.*﴿

meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another *Āyah*,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

﴾*And Allāh has already made you victorious at Badr, when you were a weak little force.*﴿ [3:123], and,

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ﴾

﴾*Truly, Allāh has given you victory on many battlefields, and on the day of Ḥunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.*﴿ [9:25]

Allāh, the Exalted and Ever High, states that victory does not depend on numbers or collecting weapons and shields. Rather, victory is from Him, Exalted He is.

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

﴾*How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with the patient.*﴿ [2:249]

Allāh then mentioned the handful of sand that His Prophet ﷺ threw at the disbelievers during the day of Badr, when he went out of his bunker. While in the bunker, the Prophet ﷺ

invoked Allāh humbly and expressing his neediness before Allāh. He then threw a handful of sand at the disbelievers and said,

«شَاهَتِ الْوُجُوه»

«*Humiliated be their faces.*» He then commanded his Companions to start fighting with sincerity and they did. Allāh made this handful of sand enter the eyes of the idolators, each one of them were struck by some of it and it distracted them making each of them busy. Allāh said,

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ﴾

﴿*And you threw not when you did throw, but Allāh threw.*﴾

Therefore, it is Allāh Who made the sand reach their eyes and busied them with it, not you (O Muḥammad) ﷺ.

Muḥammad bin Isḥāq said that Muḥammad bin Ja'far bin Az-Zubayr narrated to him that 'Urwah bin Az-Zubayr said about Allāh's statement,

﴿وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا﴾

﴿*that He might test the believers by a fair trial from Him.*﴾

"So that the believers know Allāh's favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them." [1] Similar was said by Ibn Jarīr. It is stated in a *Ḥadīth*,

«وَكُلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا»

«*Every trail (from Allāh) is a favor for us.*»[2]

Allāh said next,

﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

﴿*Verily, Allāh is All-Hearer, All-Knower.*﴾

Allāh hears the supplication and knows those who deserve help and triumph. Allāh said,

﴿ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾﴾

[1] Aṭ-Ṭabari 13:448.

[2] A similar *Ḥadīth* is recorded by Muslim no. 6900.

﴾This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.﴿

This is more good news, aside from the victory that the believers gained. Allāh informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed, all praise and thanks are due to Allāh.

﴿إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا نَعُدْ وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾﴾

﴾19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.﴿

The Response to the Disbelievers Who ask for a Judgement

Allāh says to the disbeliever,

﴿إِن تَسْتَفْتِحُوا﴾

﴾If you ask for a judgement﴿, you invoked Allāh for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for. Muḥammad bin Isḥāq and several others reported from Az-Zuhri from 'Abdullāh bin Tha'labah bin Su'ayr who said that Abu Jahl said on the day of Badr, "O Allāh! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day." This *Āyah* was later on revealed,

﴿إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ﴾

﴾If you ask for a judgement, then now has the judgement come unto you,﴿

until the end of the *Āyah*.[1] Imām Aḥmad recorded that 'Abdullāh bin Tha'labah said, "Abu Jahl asked for (Allāh's judgment) when he said upon facing the Muslims, 'O Allāh!

[1] Aṭ-Ṭabari 13:453.

Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day."[1] This was also recorded by An-Nasā'i in the Book of *Tafsīr* (of his *Sunan*) and Al-Ḥākim in his *Mustadrak*, and he said, "It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs, and they did not record it.".[2] Similar statements were reported from Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Yazīd bin Ruwmān and several others. As-Suddi commented, "Before the idolators left Makkah for Badr, they clung to the curtains covering the Ka'bah and supplicated to Allāh for victory, 'O Allāh! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.' Allāh revealed the *Āyah*,

﴿إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ﴾

﴾*If you ask for a judgement, then now has the judgement come unto you.*﴿

Allāh says here, 'I accepted your supplication and Muḥammad gained the victory.'"

'Abdur-Raḥmān bin Zayd bin Aslam said; "This is Allāh the Most High's answer to their supplication;

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِندِكَ﴾

﴾*And (remember) when they said: "O Allāh! If this is indeed the truth from you..*﴿" [8:32][3]

Allāh said next,

﴿وَإِن تَنتَهُوا﴾

﴾*and if you cease...*﴿ from your disbelief and rejection of Allāh and His Messenger ﷺ,

﴿فَهُوَ خَيْرٌ لَّكُمْ﴾

﴾*it will be better for you*﴿, in this life and the Hereafter. Allāh said,

﴿وَإِن تَعُودُوا نَعُدْ﴾

[1] Aḥmad 5:531

[2] An-Nasā'i in *Al-Kubrā* 6:350 and Al-Ḥākim 2:328.

[3] Aṭ-Ṭabari 13:453.

﴾*and if you return, so shall We return...*﴿ This is similar to another *Āyah*,

﴿وَإِنْ عُدتُّمْ عُدْنَا﴾

﴾*but if you return (to sins), We shall return (to Our punishment).*﴿ [17:8]

meaning, 'if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

﴿وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ﴾

﴾*and your forces will be of no avail to you, however numerous they be...*﴿

for even if you gather whatever forces you can, then know that those whom Allāh is with cannot be defeated,

﴿وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ﴾

﴾*and verily, Allāh is with the believers.*﴿

in reference to the Prophet's group, the side of the chosen Messenger ﷺ.

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ ۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٢٣﴾﴾

﴾*20. O you who believe! Obey Allāh and His Messenger, and turn not away from him while you are hearing.*﴿

﴾*21. And be not like those who say: "We have heard," but they hear not.*﴿

﴾*22. Verily, the worst of living creatures with Allāh are the deaf and the dumb (the disbelievers), who understand not.*﴿

﴾*23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.*﴿

The Command to obey Allāh and His Messenger ﷺ

Allāh commands His believing servants to obey Him and His Messenger ﷺ and warns them against defying him and

imitating the disbelievers who reject him. Allāh said,

﴿وَلَا تَوَلَّوْا عَنْهُ﴾

﴿*and turn not away from him...*﴾, neither refrain from obeying him or following his commands nor indulge in what he forbade,

﴿وَأَنتُمْ تَسْمَعُونَ﴾

﴿*while you are hearing.*﴾ after you gained knowledge of his Message,

﴿وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾﴾

> ﴿*And be not like those who say: "We have heard," but they hear not.*﴾

Ibn Isḥāq said that this *Āyah* refers to the hypocrites, who pretend to hear and obey, while in fact they do neither.[1] Allāh declares that these are the most wicked creatures among the Children of Ādam,

﴿إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ﴾

> ﴿*Verily, the worst of living creatures with Allāh are the deaf*﴾ who do not hear the truth,

﴿الْبُكْمُ﴾

﴿*and the dumb*﴾ who cannot comprehend it,

﴿الَّذِينَ لَا يَعْقِلُونَ﴾

﴿*who understand not.*﴾ These indeed are the most wicked creatures, for every creature except them abide by the way that Allāh created in them. These people were created to worship Allāh, but instead disbelieved. This is why Allāh equated them to animals, when He said,

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً﴾

> ﴿*And the example of those who disbelieve is as that of him who shouts to those that hear nothing but calls and cries.*﴾ [2:171], and,

﴿أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

[1] At-Tabari 13:458.

﴾They are like cattle, nay even more astray; those! They are the heedless ones.﴿ [7:179]

It was also said that the *Āyah* (8:22) refers to some of the pagans of Quraysh from the tribe of Bani 'Abd Ad-Dār, according to Ibn 'Abbās, Mujāhid and Ibn Jarīr.[1] Muḥammad bin Isḥāq said that this *Āyah* refers to hypocrites, as we stated. There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good. Allāh states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ﴾

﴾Had Allāh known of any good in them, He would indeed have made them listen.﴿

He would have helped them understand. However, this did not happen because there is no goodness in such people, for Allāh knows that,

﴿وَلَوْ أَسْمَعَهُمْ﴾

﴾even if He had made them listen...﴿ and allowed them to understand,

﴿لَتَوَلَّوْا﴾

﴾they would but have turned...﴿, intentionally and out of stubbornness, even after they comprehend,

﴿وَّهُم مُّعْرِضُونَ﴾

﴾with aversion.﴿, to the truth.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾﴾

﴾24. O you who believe! Answer Allāh and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allāh comes between a person and his heart. And verily to Him you shall (all) be gathered.﴿

[1] Aṭ-Ṭabari 13:460.

The Command to answer and obey Allāh and His Messenger ﷺ

Al-Bukhāri said,

﴿اسْتَجِيبُوا﴾

"﴿*Answer*﴾, obey,

﴿لِمَا يُحْيِيكُمْ﴾

﴿*that which will give you life*﴾ that which will make your affairs good." Al-Bukhāri went on to narrate that Abu Sa'īd bin Al-Mu'allā said, "I was praying when the Prophet ﷺ passed by and called me, but I did not answer him until I finished the prayer. He said,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ أَلَمْ يَقُلِ اللهُ:

«*What prevented you from answering me? Has not Allāh said:*

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

﴿*O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life*﴾*?*'

He then said:

«لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ»

«*I will teach you the greatest Sūrah in the Qur'ān before I leave.*» When he was about to leave, I mentioned what he said to me. He said,

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٢﴾﴾

﴿*All the praises and thanks are to Allāh, the Lord of all that exists...*﴾ [1:1-6].

«هِيَ السَّبْعُ الْمَثَانِي»

«*Surely, it is the seven oft-repeated verses.*»"[1] Muḥammad bin Isḥāq narrated that Muḥammad bin Ja'far bin Az-Zubayr said that 'Urwah bin Az-Zubayr explained this *Āyah*,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

[1] *Fatḥ Al-Bāri* 8:158.

﴿O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life,﴾

"Answer when called to war (*Jihād*) with which Allāh gives you might after meekness, and strength after weakness, and shields you from the enemy who oppressed you." [1]

Allāh comes in between a Person and His Heart

Allāh said,

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿and know that Allāh comes in between a person and his heart.﴾

Ibn 'Abbās commented, "Allāh prevents the believer from disbelief and the disbeliever from faith." [2] Al-Ḥākim recorded this in his *Mustadrak* and said, "It is *Ṣaḥīḥ* and they did not record it." .[3] Similar was said by Mujāhid, Sa'īd, 'Ikrimah, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ 'Aṭiyyah, Muqātil bin Ḥayyān and As-Suddi.[4] In another report from Mujāhid, he commented;

﴿يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿...comes in between a person and his heart.﴾

"Leaves him without comprehension," As-Suddi said, "Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave." There are several *Ḥadīths* that conform with the meaning of this *Āyah*. For instance, Imām Aḥmad recorded that Anas bin Mālik said, "The Prophet ﷺ used to often say these words,

«يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِك»

«O You Who changes the hearts, make my heart firm on Your religion.»

We said, 'O Allāh's Messenger! We believed in you and in what you brought us. Are you afraid for us?' He said,

«نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللهِ تَعَالَى يُقَلِّبُهَا»

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[1] *Sīrah Ibn Hishām* 2:324.

[2] Aṭ-Ṭabari 13:468.

[3] Al-Ḥākim 2:328.

[4] Aṭ-Ṭabari 13:470-471.

«*Yes, for the hearts are between two of Allāh's Fingers, He changes them (as He wills).*»[1]

This is the same narration recorded by At-Tirmidhi in the Book of *Qadar* in his *Jāmi'* [*Sunan*], and he said, "*Hasan.*"[2] Imām Ahmad recorded that An-Nawwās bin Sam'ān Al-Kilābi said that he heard the Prophet ﷺ saying,

«مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ رَبِّ الْعَالَمِينَ إِذَا شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ وَإِذَا شَاءَ أَنْ يُزِيغَهُ أَزَاغَهُ»

«*Every heart is between two of the Fingers of the Most Beneficent (Allāh), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray.*»[3]

And he ﷺ said:

«يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

«*O You Who changes the hearts! keep my heart firm on Your religion*» And he would say;

«وَالْمِيزَانُ بِيَدِ الرَّحْمٰنِ يَخْفِضُهُ وَيَرْفَعُهُ»

«*The Balance is in the Hand of Ar-Rahmān, He raises and lowers it.*»[4]

This was also recorded by An-Nasāī and Ibn Mājah.[5]

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾﴾

﴾25. *And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allāh is severe in punishment.*﴿

Warning against an encompassing *Fitnah*

Allāh warns His believing servants of a *Fitnah*, trial and test, that encompasses the wicked and those around them.

[1] Ahmad 3:112.

[2] *Tuhfat Al-Ahwadhi* 6:349-350.

[3] Ahmad 4:182.

[4] Ahmad 3:182.

[5] An-Nasā'ī in *Al-Kubrā* 4:414, and Ibn Mājah 1:72.

Therefore, such *Fitnah* will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented. Imam Aḥmad recorded that Muṭarrif said, "We asked Az-Zubayr, 'O Abu 'Abdullāh! What brought you here (for the battle of Al-Jamal)? You abandoned the Khalīfah who was assassinated ('Uthmān, may Allāh be pleased with him) and then came asking for revenge for his blood?' He said, 'We recited at the time of the Messenger of Allāh ﷺ, and Abu Bakr, 'Umar and 'Uthmān,

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

﴾*And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,*﴿

We did not think that this *Āyah* was about us too, until it reached us as it did."[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that the *Āyah*,

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

﴾*And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,*﴿

refers to the Companions of the Prophet ﷺ in particular.[2] In another narration from Ibn 'Abbās, he said, "Allāh commanded the believers to stop evil from flourishing among them, so that Allāh does not encompass them all in the torment (*Fitnah*)."[3] This, indeed, is a very good explanation, prompting Mujāhid to comment about Allāh's statement,

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

﴾*And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,*﴿

"Is for you too!" [4] Several said similarly, such as Aḍ-Ḍaḥḥāk and Yazīd bin Abi Ḥabīb and several others. Ibn Mas'ūd said, "There is none among you but there is something that represents a *Fitnah* for him, for Allāh said,

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[1] Aḥmad 1:165.

[2] Aṭ-Ṭabari 13:474.

[3] Aṭ-Ṭabari 13:474.

[4] Aṭ-Ṭabari 13:475.

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

﴾Your wealth and your children are only a trial (Fitnah)...﴿ [64:15].

Therefore, when you seek refuge, seek it with Allāh from the *Fitnah* that causes misguidance." Ibn Jarīr collected this *Ḥadīth*.[1] The view that the warning in this *Āyah* addresses the Companions and all others is true, even though the speech in the *Āyah* was directed at the Companions. There are *Ḥadīths* that warn against *Fitnah* in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allāh willing, as also is the case with the Imāms, there being a number of writings about this. Of the most precise things that have been mentioned under this topic, is what was recorded by Imām Aḥmad from Ḥudhayfah bin Al-Yamān that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبُ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.»[2]

Imām Aḥmad recorded that Abu Ar-Riqād said, "I heard Ḥudhayfah saying, 'A person used to utter one word during the time of the Messenger of Allāh ﷺ and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allāh will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'"[3]

Imām Aḥmad recorded that An-Nu'mān bin Bashīr said that the Prophet ﷺ gave a speech in which he said, while pointing to his ears with two of his fingers,

[1] Aṭ-Ṭabari 13:475.

[2] Aḥmad 5:388.

[3] Aḥmad 5:390.

«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللهِ وَالْوَاقِعِ فِيهَا وَالْمُدَاهِنِ فِيهَا كَمَثَلِ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا وَأَوْعَرَهَا وَشَرَّهَا وَأَصَابَ بَعْضُهُمْ أَعْلَاهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوُا الْمَاءَ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَآذَوْهُمْ فَقَالُوا: لَوْ خَرَقْنَا فِي نَصِيبِنَا خَرْقًا فَاسْتَقَيْنَا مِنْهُ وَلَمْ نُؤْذِ مَنْ فَوْقَنَا: فَإِنْ تَرَكُوهُمْ وَأَمْرَهُمْ هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا جَمِيعًا»

«The parable of the person abiding by Allāh's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, 'Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.»[1]

This was recorded by Al-Bukhāri, but not Muslim, in the Book of Partnerships and the Book of Witnesses.[2] It was also recorded by At-Tirmidhi through a different route of narration.[3]

Imām Aḥmad recorded that Umm Salamah, the Prophet's wife, said, "I heard the Messenger of Allāh ﷺ saying,

«إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي عَمَّهُمُ اللهُ بِعَذَابٍ مِنْ عِنْدِهِ»

«If sins become apparent in my Ummah, Allāh will surround them with punishment from Him.»

I said, 'O Allāh's Messenger! Will they have righteous people among them then?' He said,

«بَلَى»

«Yes.» I asked, 'What will happen to them?' He said,

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[1] Aḥmad 4:269.

[2] *Fatḥ Al-Bāri* 5:157 and 345.

[3] *Tuḥfat Al-Aḥwadhi* 6:394.

سورة الأنفال ١٨٠ الجزء التاسع

وَاذْكُرُوٓا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ
أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم
مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا
لَا تَخُونُوا ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ
﴿٢٧﴾ وَٱعْلَمُوٓا أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ
عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِن تَتَّقُوا
ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ
لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ
كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ
ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا
قَالُوا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ ۙ إِنْ هَٰذَآ إِلَّآ
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا ٱللَّهُمَّ إِن كَانَ هَٰذَا
هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ
أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ
وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

«يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ يَصِيرُونَ إِلَى مَغْفِرَةٍ مِنَ اللهِ وَرِضْوَانٍ»

«They will be striken as the people, but they will end up with Allāh's forgiveness and pleasure.»"[1]

Imām Aḥmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُونَ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا عَمَّهُمُ اللهُ بِعِقَابٍ»

«Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allāh will surround them all with punishment.»[2]

Ibn Mājah collected this *Ḥadīth*.[3]

﴿وَاذْكُرُوٓا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾﴾

﴾26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things (for livelihood) so that

[1] Aḥmad 6:304.
[2] Aḥmad 4:364.
[3] Ibn Mājah 2:1329 and Aḥmad 4:366.

you might be grateful.﴿

Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph

Allāh, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various parts of Allāh's earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allāh permitted the believers to migrate to Al-Madīnah, where He allowed them to settle in a safe resort. Allah made the people of Al-Madīnah their allies, giving them refuge and support during Badr and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allāh and His Messenger ﷺ. Qatādah bin Di'āmah As-Sadūsi commented,

﴾وَاذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ﴿

﴾*And remember when you were few and were reckoned weak in the land,*﴿

"Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who died went to the Fire. They were being eaten up, but unable to eat up others! By Allāh! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allāh brought Islam, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islām that Allāh granted all what you see, so thank Him for His favors, for your Lord is One Who bestows favors and likes praise. Verily, those who thank Allāh enjoy even more bounties

from Him."[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾﴾

﴾27. O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amānāt (things entrusted to you)﴿.

﴾28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.﴿

Reason behind revealing This *Āyah*, and the prohibition of Betrayal

The Two *Ṣaḥīḥs* mention the story of Ḥāṭib bin Abi Balta'ah. In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allāh ﷺ intended to march towards them. Allah informed His Messenger ﷺ of this, and he sent a Companion to retrieve the letter that Ḥaṭib sent, and then he summoned him. He admitted to what he did. 'Umar bin Al-Khaṭṭab stood up and said, "O Allāh's Messenger! Should I cut off his head, for he has betrayed Allāh, His Messenger and the believers?" The Prophet ﷺ said,

«دَعْهُ فَإِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

«Leave him! He participated in Badr. How do you know that Allāh has not looked at those who participated in Badr and said, Do whatever you want, for I have forgiven you.»

However, it appears that this *Āyah* is more general, even if it was revealed about a specific incident.[2] Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Betrayal includes both minor and major sins, as well those that affect others. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

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[1] Aṭ-Ṭabari 13:478.

[2] He is saying this here because he mentioned two unauthentic stories in that regard. Additionally, in the case of Ḥāṭib, the *Āyah* revealed was *Al-Mumtaḥinah* 60:1 as recorded by Al-Ḥākim and others.

﴿وَتَخُونُوا أَمَانَاتِكُمْ﴾

﴾nor betray your Amānāt﴿

"The *Amānah* refers to the actions that Allāh has entrusted the servants with, such as and including what He ordained. Therefore, Allāh says here,

﴿لَا تَخُونُوا﴾

﴾nor betray...﴿, 'do not abandon the obligations.'"[1] 'Abdur-Raḥmān bin Zayd commented, "Allāh forbade you from betraying Him and His Messenger, as hypocrites do."[2]

Allāh said,

﴿وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

﴾And know that your possessions and your children are but a trial.﴿

from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Allāh said in another *Āyah*,

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ﴾

﴾Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward.﴿ [64:15],

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴾And We shall make a trial of you with evil and with good.﴿ [21:35],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴾O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴿[63:9], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ﴾

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[1] At-Ṭabari 13:485.

[2] At-Ṭabari 13:483.

﴾*O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them!*﴿ [64:14] Allāh said next,

﴿وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ﴾

﴾*And that surely with Allāh is a mighty reward.*﴿

Therefore, Allāh's reward, favor and Paradise are better for you than wealth and children. Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allāh alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Messenger of Allāh ﷺ said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا للهِ، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللهُ مِنْهُ»

«*There are three qualities for which whomever has them, he will have tasted the sweetness of faith. (They are:) whoever Allāh and His Messenger are dearer to him than anyone else, whoever loves a person for Allāh's sake alone, and whoever prefers to be thrown in fire rather than revert to disbelief, after Allāh has saved him from it.*»[1]

Therefore, loving the Messenger of Allāh ﷺ comes before loving children, wealth and oneself. In the *Ṣaḥīḥ*, it is confirmed that he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ»

«*By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.*»[2]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ

[1] Muslim 1:66.

[2] *Fatḥ Al-Bārī* 1:75.

لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

﴾29. O you who believe! If you obey and fear Allāh, He will grant you Furqān, and will expiate for you your sins, and forgive you; and Allāh is the Owner of the great bounty.﴿

Ibn 'Abbās, As-Suddi, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah, Muqātil bin Ḥayyān and several others said that,

﴾فُرْقَانًا﴿

﴾*Furqān*﴿, means, 'a way out'; Mujāhid added, "In this life and the Hereafter." [1] In another narration, Ibn 'Abbās is reported to have said, '*Furqān*' means 'salvation' or – according to another narration – 'aid'. Muḥammad bin Isḥāq said that '*Furqān*' means 'criterion between truth and falsehood'. This last explanation from Ibn Isḥāq is more general than the rest that we mentioned, and it also includes the other meanings. Certainly, those who have *Taqwā* of Allāh by obeying what He ordained and abstaining from what he forbade, will be guided to differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allāh's tremendous rewards,

﴾يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾

﴾O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.﴿ [57:28].

﴾وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٣٠﴾

﴾30. And (remember) when the disbelievers plotted against you

[1] Aṭ-Ṭabari 13:489-490.

to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.﴿

The Makkans plot to kill the Prophet ﷺ, imprison Him or expel Him from Makkah

Ibn 'Abbās, Mujāhid and Qatadah said,

﴿لِيُثْبِتُوكَ﴾

﴾*Liyuthbitūka*﴿ means "to imprison you."[1] As-Suddi said, "*Ithbāt* is to confine or to shackle."[2]

Imam Muḥammad bin Isḥāq bin Yasār, the author of *Al-Maghāzi*, reported from 'Abdullah bin Abi Najīḥ, from Mujāhid, from Ibn 'Abbās, "Some of the chiefs of the various tribes of Quraysh gathered in Dār An-Nadwah (their conference area) and Iblīs (*Shayṭān*) met them in the shape of an eminent old man. When they saw him, they asked, 'Who are you?' He said, 'An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.' They said, 'Agreed, come in.' He entered with them. Iblīs said, 'You have to think about this man (Muḥammad)! By Allāh, he will soon overwhelm you with his matter (religion).' One of them said, 'Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nābighah! Verily, he is a poet like they were.' The old man from Najd, the enemy of Allāh, commented, 'By Allāh! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.' They said, 'This old man said the truth. Therefore, seek an opinion other than this one.'

Another one of them said, 'Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.' The old man from Najd replied, 'By Allāh! This

[1] Aṭ-Ṭabari 13:492.

[2] Aṭ-Ṭabari 13:491.

is not a good opinion. Have you forgotten his sweet talk and eloquency, as well as, how his speech captures the hearts? By Allāh! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.' They said, 'He has said the truth, by Allāh! Therefore, seek an opinion other than this one.'

Abu Jahl, may Allāh curse him, spoke next, 'By Allāh! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muḥammad at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hāshim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

The old man from Najd commented, 'By Allāh! This man has expressed the best opinion, and I do not support any other opinion.' They quickly ended their meeting and started preparing for the implementation of this plan.

Jibrīl came to the Prophet ﷺ and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allāh ﷺ did not sleep in his house that night, and Allāh gave him permission to migrate. After the Messenger ﷺ migrated to Al-Madīnah, Allāh revealed to him *Sūrat Al-Anfāl* reminding him of His favors and the bounties He gave him,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۝٣٠﴾

﴾*And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.*﴿

Allāh replied to the pagans' statement that they should await the death of the Prophet ﷺ, just as the poets before him perished, as they claimed,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴾

﴾Or do they say: "He is a poet! We await for him some calamity by time!"﴿ [52:30][1]

As-Suddi narrated a similar story.

Muḥammad bin Isḥâq reported from Muḥammad bin Ja'far bin Az-Zubayr, from 'Urwah bin Az-Zubayr who commented on Allāh's statement,

﴿وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ﴾

﴾...they were plotting and Allāh too was plotting, and Allāh is the best of plotters.﴿

"I (Allāh) plotted against them with My sure planning, and I saved you (O Muḥammad) from them."[2]

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾

﴾31. And when Our Ayāt are recited to them, they say: "We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients."﴿

﴾32. And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴿

﴾33. And Allāh would not punish them while you (Muḥammad ﷺ) are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴿

The Quraysh claimed They can produce Something similar to the Qur'ān

Allāh describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to

[1] *Sīrah Ibn Hishâm* 1:480-482. This story as narrated here is not authentic.

[2] *Sīrah Ibn Hishâm* 2:325.

utter when they heard Allāh's *Āyāt* being recited to them,

﴿قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَـٰذَآ﴾

﴾*"We have heard (the Qur'ān); if we wish we can say the like of this."*﴿

They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur'ān, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood. It was said that An-Naḍr bin Al-Ḥārith, may Allāh curse him, was the one who said this, according to Sa'īd bin Jubayr, As-Suddi, Ibn Jurayj and others. An-Naḍr visited Persia and learned the stories of some Persian kings, such as Rustum and Isphandiyar. When he went back to Makkah, He found that the Prophet was sent from Allāh and reciting the Qur'ān to the people. Whenever the Prophet ﷺ would leave an audience in which An-Naḍr was sitting, An-Naḍr began narrating to them the stories that he learned in Persia, proclaiming afterwards, "Who, by Allāh, has better tales to narrate, I or Muḥammad?" When Allāh allowed the Muslims to capture An-Naḍr in Badr, the Messenger of Allāh ﷺ commanded that his head be cut off before him, and that was done, all thanks are due to Allāh. The meaning of,

﴿أَسَـٰطِيرُ ٱلْأَوَّلِينَ﴾

﴾*...tales of the ancients*﴿ meaning that the Prophet ﷺ has plagiarized and learned books of ancient people, and this is what he narrated to people, as they claimed. This is the pure falsehood that Allāh mentioned in another *Āyah*,

﴿وَقَالُوٓا۟ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ۝﴾

﴾*And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." Say: "It (this Qur'ān) has been sent down by Him (Allāh) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."*﴿ [25:5-6]

for those who repent and return to Him, He accepts repentance from them and forgives them.

The Idolators ask for Allāh's Judgment and Torment!

Allāh said,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴾

﴿*And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."*﴾

This is indicative of the pagans' enormous ignorance, denial, stubbornness and transgression. They should have said, "O Allāh! If this is the truth from You, then guide us to it and help us follow it." However, they brought Allāh's judgment on themselves and asked for His punishment. Allāh said in other *Āyāt*,

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

﴿*And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!*﴾ [29:53],

﴿وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ﴾

﴿*They say: "Our Lord! Hasten to us Qiṭṭanā (our record of good and bad deeds so that we may see it) before the Day of Reckoning!"*﴾ [38:16], and,

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ مِّنَ اللَّهِ ذِي الْمَعَارِجِ﴾

﴿*A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allāh, the Lord of the ways of ascent.*﴾ [70:1-3]

The ignorant ones in ancient times said similar things. The people of Shu'ayb said to him,

﴿فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ﴾

﴿*"So cause a piece of the heaven to fall on us, if you are of the truthful!"*﴾[26:187]

while the pagans of Quraysh said,

﴿اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾

﴿"O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

Shu'bah said from 'Abdul-Ḥamīd that Anas bin Mālik said that it was Abu Jahl bin Hishām who uttered this statement,

﴿اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾

﴿"O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

So Allāh revealed this *Āyah*,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾

﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾

Al-Bukhāri recorded it.[1]

The Presence of the Prophet ﷺ, and the Idolators' asking For forgiveness, were the Shelters against receiving Allāh's immediate Torment

Allāh said,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾

﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Pagans used to go around the House in *Ṭawāf* and proclaim, 'We rush to Your obedience, O Allāh, there is no partner with You,' and the Prophet ﷺ would tell them,

«قَدٍ، قَدٍ»

«*Enough, enough.*» But they would go on, 'We rush to Your

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[1] *Fatḥ Al-Bāri* 8:160.

obedience, O Allāh, there is no partner with You except a partner who is with You, You own Him but he does not own! They also used to say, 'O Allāh, Your forgiveness, Your forgiveness.' Allāh revealed this verse;

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾

﴾And Allāh would not punish them while you are among them...﴿"

Ibn 'Abbās commented, "They had two safety shelters: the Prophet ﷺ, and their seeking forgiveness (from Allāh). The Prophet ﷺ went away, and only seeking forgiveness remained."[1] At-Tirmidhi recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«أَنْزَلَ اللهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي»

«"Allāh sent down to me two safe shelters for the benefit of my Ummah»

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾﴾

﴾And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴿

«فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمُ الْاسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ»

«When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.»[2]

What testifies to this *Hadīth*, is the *Hadīth* that Ahmad recorded in his *Musnad* and Al-Hākim in his *Mustadrak*, that Abu Sa'īd narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتِكَ يَا رَبِّ! لَا أَبْرَحُ أُغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ. فَقَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي! لَا أَزَالُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي»

«Shayṭān said, 'By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.' The Lord said, 'By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.'»[3]

[1] At-Ṭabari 13:511.
[2] *Tuhfat Al-Ahwadhi* 8:472
[3] Ahmad 3:29.

Al-Ḥākim, "Its chain is *Ṣaḥīḥ* and they did not record it."[1]

الجزء التاسع ١٨١ سورة الأنفال

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ
ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ
عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ
أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ
عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ
يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ
ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ
فِى جَهَنَّمَ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٣٧﴾ قُل لِّلَّذِينَ
كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟
فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾ وَقَٰتِلُوهُمْ حَتَّىٰ
لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ فَإِنِ
ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا۟
فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾﴾

﴾34. *And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know not.*﴿

﴾35. *Their Ṣalāh at the House was nothing but Mukā' and Taṣdiyah. Therefore taste the punishment because you used to disbelieve.*﴿

The Idolators deserved Allāh's Torment after Their Atrocities

Allāh states that the idolators deserved the torment, but He did not torment them in honor of the Prophet ﷺ residing among them. After Allāh allowed the Prophet ﷺ to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allāh also directed them to seek forgiveness for the

[1] Al-Ḥākim 4:261.

sins, *Shirk* and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkan pagans, those Muslims who invoked Allāh for His forgiveness, Allāh would have sent down to them the torment that could never be averted. Allāh did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Ḥudaybiyyah,

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾

﴿They are the ones who disbelieved and hindered you from Al-Masjid Al-Ḥarām (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.﴾ [48:25]

Allāh said here,

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know not.﴾

Allāh asks, 'why would not He torment them while they are stopping Muslims from going to *Al-Masjid Al-Ḥarām*, thus hindering the believers, its own people, from praying and performing *Ṭawāf* in it?' Allāh said,

﴿وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ﴾

﴿And they are not its guardians? None can be its guardians except those who have Taqwā,﴾

meaning, the Prophet ﷺ and his Companions are the true

dwellers (or worthy maintainers) of *Al-Masjid Al-Ḥarām*, not the pagans. Allah said in other *Āyah*,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾﴾

﴾*It is not for the polytheists, to maintain the Masjids of Allāh, while they witness disbelief against themselves. The works of such are in vain and in the Fire shall they abide. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalah, and give the Zakāh and fear none but Allāh. It is they who are on true guidance.*﴿ [9:17-18], and,

﴿وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ﴾

﴾*But a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants,*﴿ [2:217].

'Urwah, As-Suddi and Muḥammad bin Isḥāq said that Allāh's statement,

﴿إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ﴾

﴾*None can be its guardians except those who have Taqwā,*﴿

refers to Muḥammad ﷺ and his Companions, may Allāh be pleased with them all. Mujāhid explained that this *Āyah* is about the *Mujāhidīn* [in Allāh's cause], whomever and wherever they may be.

Allāh then mentioned the practice of the pagans next to *Al-Masjid Al-Ḥarām* and the respect they observed in its vicinity,

﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً﴾

﴾*Their Ṣalāh (prayer) at the House was nothing but Mukā' and Taṣdiyah.*﴿

'Abdullāh bin 'Umar, Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Rajā' Al-Uṭardi, Muḥammad bin Ka'b Al-Quraẓi,

Hujr bin 'Anbas, Nubayṭ bin Sharīṭ, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam said that this part of the *Āyah* refers to whistling.[1] Mujāhid added that the pagans used to place their fingers in their mouth (while whistling).[2] Sa'īd bin Jubayr said that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً﴾

﴾*Their Salāt at the House was nothing but Mukā' and Taṣdiyah.*﴿

"The Quraysh used to perform *Ṭawāf* (encircling the Ka'bah) while naked, whistling and clapping their hands, for *Mukā'* means 'whistling', while, *Taṣdiyah* means 'clapping the hands.'" This meaning was also reported from Ibn 'Abbās, by 'Alī bin Abī Ṭalḥah and Al-'Awfī. Similar was recorded from Ibn 'Umar, Mujāhid, Muḥammad bin Ka'b, Abu Salamah bin 'Abdur-Raḥmān, Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭiyyah Al-'Awfī, Ḥujr bin 'Anbas and Ibn Abzā. Ibn Jarīr recorded that Ibn 'Umar explained the *Āyah*,

﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً﴾

﴾*Their Salāt at the House was nothing but Mukā' and Taṣdiyah.*﴿

"*Mukā'* means 'whistling', while, '*Taṣdiyah*' means 'clapping the hands.'" Sā'īd bin Jubayr and 'Abdur-Raḥmān bin Zayd said that,

﴿وَتَصْدِيَةً﴾

﴾*and Taṣdiyah*﴿, means, they hindered from the path of Allāh, the Exalted and Most Honored.[3] Allāh said,

﴿فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴾*Therefore taste the punishment because you used to disbelieve.*﴿

This refers to the death and capture that they suffered during the battle of Badr, according to Aḍ-Ḍaḥḥāk, Ibn Jurayj and Muḥammad bin Isḥāq.[4]

[1] Aṭ-Ṭabarī 13:522, 526.

[2] Aṭ-Ṭabarī 13:525.

[3] Aṭ-Ṭabarī 13:527.

[4] Aṭ-Ṭabarī 13:528.

﴿إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾﴾

﴾36. *Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.*﴿

﴾37. *In order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.*﴿

The Disbelievers spend Their Wealth to hinder Others from Allāh's Path, but this will only cause Them Grief

Muḥammad bin Isḥâq narrated that Az-Zuhri, Muḥammad bin Yaḥyā bin Ḥibbān, 'Āṣim bin 'Umar bin Qatādah, and Al-Ḥuṣayn bin 'Abdur-Raḥmān bin 'Amr bin Sa'īd bin Mu'ādh said, "The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyān went back with the caravan intact. This is when 'Abdullāh bin Abi Rabī'ah, 'Ikrimah bin Abi Jahl, Ṣafwān bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in Badr, went to Abu Sufyān bin Ḥarb. They said to him, and to those among the Quraysh who had wealth in that caravan, 'O people of Quraysh! Muḥammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.' They agreed." Muḥammad bin Isḥāq said, "This *Āyah* was revealed about them, according to Ibn 'Abbās,

﴿إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ﴾

﴾*Verily, those who disbelieve spend their wealth...*﴿ until,

﴿هُمُ الْخَاسِرُونَ﴾

﴾*they who are the losers.*﴿"[1] Mujāhid, Sa'īd bin Jubayr, Al-

[1] At-Ṭabari 13:532.

Ḥakam bin 'Uyaynah, Qatādah, As-Suddi and Ibn Abzā said that this *Āyah* was revealed about Abu Sufyān and his spending money in Uḥud to fight the Messenger of Allāh ﷺ.[1] Aḍ-Ḍaḥḥāk said that this *Āyah* was revealed about the idolators of Badr.[2] In any case, the *Āyah* is general, even though there was a specific incident that accompanied its revelation. Allāh states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allāh and make their word higher than the word of truth. However, Allāh will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allāh said,

﴿فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾﴾

﴾*And so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.*﴿

Allāh said,

﴿لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴾*In order that Allāh may distinguish the wicked from the good.*﴿,

meaning recognize the difference between the people of happiness and the people of misery, according to Ibn 'Abbās, as 'Ali bin Abi Ṭalḥah reported from him.[3] Allāh

[1] Aṭ-Ṭabari 13:530-531.

[2] Aṭ-Ṭabari 13:533.

[3] Aṭ-Ṭabari 13:534.

distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. Allāh said in another *Āyah*,

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ﴾

﴾*Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Ghayb (Unseen).*﴿ [3:179], and,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾﴾

﴾*Do you think that you will enter Paradise before Allāh (tests) those of you who fought (in His cause) and (also) tests those who are the patient?*﴿[3:142].

Therefore, the *Āyah* (8:37) means, 'We tried you with combatant disbelievers whom We made able to spend money in fighting you,'

﴿لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ﴾

﴾*in order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together*﴿

put in a pile on top of each other,

﴿فَيَجْعَلَهُۥ فِى جَهَنَّمَ أُولَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴾*and cast them into Hell. Those! It is they who are the losers.*﴿ [8:37], in this life and the Hereafter.

﴿قُل لِّلَّذِينَ كَفَرُوٓا إِن يَنتَهُوا يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ فَإِنِ ٱنتَهَوْا فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا فَٱعْلَمُوٓا أَنَّ ٱللَّهَ مَوْلَىٰكُمْ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾﴾

﴾*38. Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).*﴿

﴾*39. And fight them until there is no more Fitnah, and the*

religion (worship) will all be for Allāh alone. But if they cease, then certainly, Allāh is All-Seer of what they do.

40. And if they turn away, then know that Allāh is your protector – (what) an excellent protector and (what) an excellent helper!

Encouraging the Disbelievers to seek Allāh's Forgiveness, warning Them against Disbelief

Allāh commands His Prophet Muḥammad ﷺ,

﴿قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ﴾

Say to those who have disbelieved, if they cease...

the disbelief, defiance and stubbornness they indulge in, and embrace Islām, obedience and repentance.

﴿يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ﴾

their past will be forgiven. along with their sins and errors. It is recorded in the *Ṣaḥīḥ Al-Bukhari* that Abu Wā'il said that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ»

«*He who becomes good in his Islām, will not be punished for what he has committed during Jāhiliyyah (before Islām). He who becomes bad in his Islām, will face a punishment for his previous and latter deeds.*»[1]

It is also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«الْإِسْلَامُ يَجُبُّ مَا قَبْلَهُ وَالتَّوْبَةُ تَجُبُّ مَا كَانَ قَبْلَهَا»

«*"Islām erases what occurred before it, and repentance erases what occurs before it."*»[2]

Allāh said,

﴿وَإِن يَعُودُواْ﴾

[1] *Fatḥ Al-Bāri* 12:277.

[2] Muslim, no. 5121, and Aḥmad 4:205.

﴾But if they return,﴿ and remain on their ways,

﴿فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾

﴾*then the examples of those (punished) before them have already preceded.*﴿ [8:38]

meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

The Order to fight to eradicate *Shirk* and *Kufr*

Allâh said,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

﴾*And fight them until there is no more Fitnah, and the religion will all be for Allāh alone.*﴿

Al-Bukhāri recorded that a man came to Ibn 'Umar and said to him, "O Abu 'Abdur-Raḥmān! Why do you not implement what Allâh said in His Book,

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا﴾

﴾*And if two parties (or groups) among the believers fall to fighting...*﴿[49:9].

What prevents you from fighting as Allāh mentioned in His Book?" Ibn 'Umar said, "O my nephew! I prefer that I be reminded with this *Āyah* rather than fighting, for in the latter case, I will be reminded by the *Āyah* in which Allāh, the Exalted and Most Honored, said,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴾*And whoever kills a believer intentionally...*﴿ [4:93]"

The man said, "Allāh, the Exalted, said,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾

﴾*And fight them until there is no more Fitnah...*﴿."

Ibn 'Umar said, "We did that during the time of the Messenger of Allāh, when Islām was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islām became stronger and widespread, there was no more *Fitnah*." When the man realized that Ibn 'Umar would not

agree to what he is saying, he asked him, "What do you say about 'Ali and 'Uthmān?" Ibn 'Umar replied, "What do I say about 'Ali and 'Uthmān! As for 'Uthmān, Allāh has forgiven him, but you hate that Allāh forgives him. As for 'Ali, he is the cousin of the Messenger of Allāh ﷺ and his son-in-law,"[1] and he pointed with his hand saying, "And this is his house over there." Sa'īd bin Jubayr said, "Ibn 'Umar came to us and was asked, "What do you say about fighting during *Fitnah*?" Ibn 'Umar said, "Do you know what *Fitnah* refers to? Muḥammad ﷺ was fighting against the idolators, and at that time, attending (or residing with) the idolators was a *Fitnah* (trial in religion). It is nothing like what you are doing, fighting to gain leadership!"[2] All these narrations were collected by Al-Bukhāri, may Allāh the Exalted grant him His mercy. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said about the *Āyah*,

﴿وَقَـٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴾*And fight them until there is no more Fitnah...*﴿

"So that there is no more *Shirk*."[3] Similar was said by Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān and Zayd bin Aslam. Muḥammad bin Isḥāq said that he was informed from Az-Zuhri, from 'Urwah bin Az-Zubayr and other scholars that

﴿حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

﴾*until there is no more Fitnah*﴿ the *Fitnah* mentioned here means, until no Muslim is persecuted so that he abandons his religion.[4] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said about Allāh's statement,

﴿وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ﴾

﴾*and the religion (worship) will all be for Allāh alone.*﴿

"So that *Tawhīd* is practiced in sincerity with Allāh."[5] Al-Ḥasan, Qatādah and Ibn Jurayj said,

[1] *Fatḥ Al-Bāri* 8:160.
[2] *Fatḥ Al-Bāri* 8:160.
[3] Aṭ-Ṭabari 13:538.
[4] Ibn Abi Ḥātim 5:1701.
[5] Ibn Abi Ḥātim 5:1701.

﴿وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

﴾*and the religion will all be for Allāh alone*﴿ "So that *Lā ilāha illallāh* is proclaimed."[1] Muḥammad bin Isḥāq also commented on this *Āyah*, "So that *Tawḥīd* is practiced in sincerity towards Allāh, without *Shirk*, all the while shunning all rivals who (are being worshipped) besides Him."[2]

'Abdur-Raḥmān bin Zayd bin Aslam said about,

﴿وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

﴾*and the religion will all be for Allāh alone*﴿

"So that there is no more *Kufr* (disbelief) with your religion remains."[3] There is a *Ḥadīth* collected in the Two *Ṣaḥīḥs* that testifies to this explanation. The Messenger of Allāh ﷺ said,

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ، حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّ وَجَلَّ»

«*I was commanded to fight against the people until they proclaim, 'There is no deity worthy of worship except Allāh.' If and when they say it, they will preserve their blood and wealth from me, except for its right (Islāmic penal code), and their reckoning is with Allāh, the Exalted and Most Honored.*»[4]

Also, in the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā Al-Ash'ari said, "The Messenger of Allāh ﷺ was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allāh? He said,

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ»

«*Whoever fights so that Allāh's Word is the supreme, is in the cause of Allāh, the Exalted and Most Honored.*»"[5]

Allāh said next,

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[1] Aṭ-Ṭabari 13:538-539.

[2] *Sīrah Ibn Hishām* 2:327.

[3] Aṭ-Ṭabari 13:539.

[4] *Fatḥ Al-Bāri* 1:95 and Muslim 1:53.

[5] Al-Bukhāri nos: 123, 2810, 3126 and 7458

﴿فَإِنِ انتَهَوْا﴾

﴾*But if they cease*﴿, and desist from their *Kufr* as a result of your fighting them, even though you do not know the true reasons why they did so,

﴿فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ﴾

﴾*then certainly, Allāh is All-Seer of what they do.*﴿

Allāh said in similar *Āyah*,

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ فَخَلُّوا سَبِيلَهُمْ﴾

﴾*But if they repent and perform the Ṣalāh, and give Zakāh, then leave their way free.*﴿ [9:5],

﴿فَإِخْوَٰنُكُمْ فِى الدِّينِ﴾

﴾*...then they are your brethren in religion.*﴿ [9:11], and,

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انتَهَوْا فَلَا عُدْوَٰنَ إِلَّا عَلَى الظَّٰلِمِينَ﴾

﴾*And fight them until there is no more Fitnah and the religion (worship) is for Allāh (alone). But if they cease, let there be no transgression except against the wrongdoers.*﴿ [2:193]

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to Usāmah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allāh;

«أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللهُ؟ وَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللهُ يَوْمَ الْقِيَامَةِ؟»

«*Have you killed him after he proclaimed, 'Lā Ilāha Illallāh'? What would you do with regard to 'Lā Ilāha Illallāh' on the Day of Resurrection.*»

Usāmah said, "O Allāh's Messenger! He only said it to save himself." The Messenger ﷺ replied,

«هَلَّا شَقَقْتَ عَنْ قَلْبِهِ؟»

«*Did you cut his heart open?*»

The Messenger ﷺ kept repeating,

«مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللهُ يَوْمَ الْقِيَامَةِ؟»

«*What would you do with regard to 'Lā Ilāha Illallāh' on the Day*

۞ وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن
كُنتُمْ آمَنتُم بِاللَّهِ وَمَا أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ
يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾ إِذْ
أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُم بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ
أَسْفَلَ مِنكُمْ وَلَوْ تَوَاعَدتُّمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ
وَلَٰكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ
هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ وَإِنَّ اللَّهَ
لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾ إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا
وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ
وَلَٰكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ وَإِذْ
يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ
فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ ﴿٤٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً
فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

of Resurrection?' until Usamah said, "I wished I had embraced Islām only that day."[1] Allāh said next,

﴿وَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٤٠﴾﴾

﴾And if they turn away, then know that Allāh is your protector, an excellent protector, and an excellent helper!﴿

Allāh says, if the disbelievers persist in defying and fighting you, then know that Allāh is your protector, master and supporter against your enemies. Verily, what an excellent protector and what an excellent supporter.

﴿۞ وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ آمَنتُم بِاللَّهِ وَمَا أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾﴾

﴾41. And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger, and to the near relatives (of the Messenger), the orphans, the poor, and the wayfarer, if you have believed in Allāh and in that which We sent down to Our servant on the Day of Criterion, the Day when the two forces met; and Allāh is able to do all things.﴿

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[1] Muslim 1:96.

Ruling on the Spoils of War (*Ghanīmah* and *Fai'*)

Allāh explains the spoils of war in detail, as He has specifically allowed it for this honorable *Ummah* over all others. We should mention that the *'Ghanīmah'* refers to war spoils captured from the disbelievers, using armies and instruments of war. As for *'Fai'*, it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the *Jizyah* (tribute tax) and *Khirāj* (property tax). Allāh said,

﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ﴾

﴾And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh﴿

indicating that the one-fifth should be reserved and paid in full [to Muslim leaders] whether it was little or substantial, even a yarn and needle.

﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴾And whosoever deceives (his companions over the booty), he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴿ [3:161]

Allāh's statement,

﴿فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ﴾

﴾verily, one-fifth of it is assigned to Allāh, and to the Messenger,﴿

was explained by Ibn 'Abbās, as Aḍ-Ḍaḥḥāk reported from him, "Whenever the Messenger of Allāh ﷺ sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and divided it into five shares." Then he recited;

﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ﴾

﴾And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger,﴿

Ibn Abbās said, "Allāh's statement,

﴿فَأَنَّ لِلَّهِ خُمُسَهُۥ﴾

﴾*verily, one-fifth of it is assigned to Allāh*﴿ is inclusive [of the Messenger's share], just as the following *Āyah* is inclusive [of Allāh owning whatever is on the earth also],

﴿لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾*To Allāh belongs all that is in the heavens and on the earth*﴿[2:284]."[1] So He addressed the share of Allāh and the share of His Messenger ﷺ in the same statement.

Ibrāhīm An-Nakha'i, Al-Ḥasan bin Muḥammad bin Al-Ḥanifiyyah, Al-Ḥasan Al-Baṣri, Ash-Sha'bi, 'Aṭā' bin Abi Rabāḥ, 'Abdullāh bin Buraydah, Qatādah, Mughīrah and several others, all said that the share designated for Allāh and the Messenger is one and the same.[2] Supporting this is what Imām Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded, with a *Ṣaḥīḥ* chain of narrators, that 'Abdullāh bin Shaqīq said that a man from Bilqīn said, "I came to the Prophet ﷺ when he was in Wādi Al-Qura inspecting a horse. I asked, 'O Allāh's Messenger! What about the *Ghanīmah*?' He said,

«لِلّٰهِ خُمُسُهَا وَأَرْبَعَةُ أَخْمَاسِهَا لِلْجَيْشِ»

«*Allāh's share is one fifth and four-fifths are for the army.*»

I asked, 'None of them has more right to it than anyone else?' He said,

«لَا، وَلَا السَّهْمَ تَسْتَخْرِجُهُ مِنْ جَنْبِكَ لَيْسَ أَنْتَ أَحَقَّ بِهِ مِنْ أَخِيكَ الْمُسْلِمِ»

«*No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.*»"[3]

Imām Aḥmad recorded that Al-Miqdam bin Ma'dīkarib Al-Kindi sat with 'Ubādah bin Aṣ-Ṣāmit, Abu Ad-Dardā' and Al-Ḥarith bin Mu'āwiyah Al-Kindi, may Allāh be pleased with them, reminding each other of the statements of the Messenger of Allāh ﷺ. Abu Ad-Dardā' said to 'Ubādah, "O 'Ubādah! What about the words of the Messenger of Allāh ﷺ during such and such battle, about the fifth [of the war

[1] At-Ṭabari 13:549.

[2] At-Ṭabari 13:548, 550.

[3] *As-Sunan Al-Kubra*, by Al-Bayhaqi 6:324.

booty]?" 'Ubādah said, "The Messenger of Allāh ﷺ led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

«إِنَّ هَذِهِ مِنْ غَنَائِمِكُمْ وَإِنَّهُ لَيْسَ لِي فِيهَا إِلَّا نَصِيبِي مَعَكُمْ إِلَّا الْخُمُسُ، وَالْخُمُسُ مَرْدُودٌ عَلَيْكُمْ، فَأَدُّوا الْخَيْطَ وَالْمَخِيطَ، وَأَكْبَرَ مِنْ ذَلِكَ وَأَصْغَرَ، وَلَا تَغُلُّوا فَإِنَّ الْغُلُولَ نَارٌ وَعَارٌ عَلَى أَصْحَابِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَجَاهِدُوا النَّاسَ فِي اللهِ الْقَرِيبَ وَالْبَعِيدَ، وَلَا تُبَالُوا فِي اللهِ لَوْمَةَ لَائِمٍ، وَأَقِيمُوا حُدُودَ اللهِ فِي الْحَضَرِ وَالسَّفَرِ، وَجَاهِدُوا فِي سَبِيلِ اللهِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ عَظِيمٌ، يُنْجِي بِهِ اللهُ مِنَ الْهَمِّ وَالْغَمِّ»

«This is also a part of the war booty you earned. Verily, I have no share in it, except my own share, the fifth designated to me. Even that fifth will be given to you (indicating the Prophet's generosity). Therefore, surrender even the needle and the thread, and whatever is bigger or smaller than that (from the war spoils). Do not cheat with any of it, for stealing from the war booty before its distribution is Fire and a shame on its people in this life and the Hereafter. Perform Jihād against the people in Allāh's cause, whether they are near or far, and do not fear the blame of the blamers, as long as you are in Allāh's cause. Establish Allāh's rules while in your area and while traveling. Perform Jihād in Allāh's cause, for Jihād is a tremendous door leading to Paradise. Through it, Allāh saves (one) from sadness and grief.»"[1]

This is a tremendous *Hadīth*, but I did not find it in any of the six collections of *Hadīth* through this chain of narration. However, Imām Aḥmad, Abu Dāwud and An-Nasā'ī recorded a *Hadīth* from 'Amr bin Shu'ayb, from his father, from his grandfather 'Abdullāh bin 'Amr, from the Messenger of Allāh ﷺ, and this narration is similar to the one above[2], and a version from 'Amr bin 'Anbasah was recorded by Abu Dāwud and An-Nasā'ī.[3] The Prophet ﷺ used to choose some types of

[1] Aḥmad 5:316.

[2] Aḥmad 2:184 and Abu Dāwud: 2694.

[3] Abu Dāwud: 2755.

the war booty for himself; a servant, a horse, or a sword, according to the reports from Muḥammad bin Sīrīn, 'Āmir Ash-Sha'bi and many scholars. For instance, Imām Aḥmad and At-Tirmidhi – who graded it *Ḥasan* – recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ chose a sword called *'Dhūl-Fiqār'* on the day of Badr.[1] 'Ā'ishah narrated that Ṣafiyyah was among the captured women, and the Prophet ﷺ chose [and married] her (upon his own choice and before distribution of war booty), as Abu Dāwud narrated in the *Sunan*.[2] As for the share of the Prophet's relatives, it is paid to Bani Hāshim and Bani Al-Muṭṭalib, because the children of Al-Muṭṭalib supported Bani Hāshim in *Jāhiliyyah* after Islām. They also went to the mountain pass of Abu Ṭālib in support of the Messenger of Allāh ﷺ and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muṭṭalib) did all this in obedience to Allāh and His Messenger ﷺ, while the disbelievers among them did so in support of their tribe and in obedience to Abu Ṭālib, the Messenger's uncle.

Allah said next,

﴿وَٱلْيَتَـٰمَىٰ﴾

﴿*the orphans*﴾, in reference to Muslim orphans,

﴿وَٱبْنِ ٱلسَّبِيلِ﴾

﴿*and the wayfarer*﴾, the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from. We will explain this subject in *Sūrah Barā'h* [9:60], Allāh willing, and our reliance and trust is in Him alone.

Allāh said,

﴿إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا﴾

﴿*If you have believed in Allāh and in that which We sent down to Our servant*﴾

Allāh says, 'Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allāh, the Last Day and what We have revealed to Our

[1] Aḥmad 1:271 and At-Tirmidhi: 1561.

[2] Abu Dāwud: 2994.

Messenger ﷺ.' In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin 'Abbās said, - while narrating the lengthy *Ḥadīth* about the delegation of Bani Abdul Qays - that the Messenger of Allāh ﷺ said to them,

«وَآمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ. آمُرُكُمْ بِالْإِيمَانِ بِاللهِ ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللهِ؟ شَهَادَةُ أَن لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ، وَأَن تُؤَدُّوا الْخُمُسَ مِنَ الْمَغْنَمِ»

«I command you with four and forbid four from you. I command you to believe in Allāh. Do you know what it means to believe in Allāh? Testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving Zakāh and honestly surrendering one-fifth of the war spoils.»[1]

Therefore, the Messenger ﷺ listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhārī wrote a chapter in his *Ṣaḥīḥ* entitled, "Chapter: Paying the *Khumus* (one-fifth) is Part of Faith." He then narrated the above *Ḥadīth* from Ibn 'Abbās. Allāh said next,

﴿يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾on the Day of Criterion, the Day when the two forces met; and Allāh is Able to do all things.﴿

Allāh is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of Badr. That day was called, '*Al-Furqān*', because Allāh raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group. 'Alī bin Abī Ṭalḥah and Al-'Awfī reported that Ibn 'Abbās said, "Badr is *YawmAl-Furqān*; during it, Allāh separated between truth and falsehood."[2] Al-Ḥākim collected this statement. Similar statements were reported from Mujāhid, Miqsām, 'Ubaydullāh bin 'Abdullāh, Aḍ-Ḍaḥḥāk, Qatādah, Muqātil bin Ḥayyān and several others.[3]

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[1] *Fatḥ Al-Bārī* 1:157 and Muslim 1:46.

[2] Aṭ-Ṭabarī 13:561.

[3] Aṭ-Ṭabarī 13:561, 563.

﴿إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُم بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ ۙ وَلَٰكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَن
بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾﴾

﴾42. *(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His knowledge), so that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.*﴿

Some Details of the Battle of Badr

Allāh describes *Yawm Al-Furqān*, (i.e. the day of Badr),

﴿إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا﴾

﴾*(And remember) when you (the Muslim army) were on the near side of the valley,*﴿

camping in the closest entrance of the valley towards Al-Madīnah,

﴿وَهُم﴾

﴾*and they*﴿, the idolators, who were camped,

﴿بِالْعُدْوَةِ الْقُصْوَىٰ﴾

﴾*on the farther side*﴿, from Al-Madīnah, towards Makkah.

﴿وَالرَّكْبُ﴾

﴾*and the caravan*﴿, that was under the command of Abu Sufyān, with the wealth that it contained,

﴿أَسْفَلَ مِنكُمْ﴾

﴾*on the ground lower than you*﴿, closer to the sea,

﴿وَلَوْ تَوَاعَدتُّمْ﴾

﴾*even if you had made a mutual appointment to meet,*﴿ you and the idolators,

﴾لَاخْتَلَفْتُمْ فِى الْمِيعَـٰدِ﴿

﴾*you would certainly have failed in the appointment*﴿

Muḥammad bin Isḥāq said, "Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr narrated to me from his father about this *Āyah* "Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

﴾وَلَـٰكِن لِّيَقْضِىَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴿

﴾*but (you met) that Allāh might accomplish a matter already ordained,*﴿

Allāh had decreed that He would bring glory to Islam and its people, while disgracing *Shirk* and its people. You [the companions] had no knowledge this would happen, but it was out of Allāh's compassion that He did that."[1] In a *Ḥadīth*, Ka'b bin Mālik said, "The Messenger of Allāh ﷺ and the Muslims marched to intercept the Quraysh caravan, but Allāh made them meet their (armed) enemy without appointment."[2] Muḥammad bin Isḥāq said that Yazīd bin Ruwmān narrated to him that 'Urwah bin Az-Zubayr said, "Upon approaching Badr, the Messenger of Allāh ﷺ sent 'Alī bin Abi Ṭālib, Sa'd bin Abi Waqqās, Az Zubayr bin Al-'Awwām and several other Companions to spy the pagans. They captured two boys, a servant of Bani Sa'īd bin Al-'Āṣ and a servant of Bani Al-Ḥajjāj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allāh ﷺ, but found him praying. The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Componions were upset with that answer, since they thought that the boys belonged to Abu Sufyān (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyān. Thereupon companions left them alone. When the Prophet ﷺ ended the prayer, he said,

[1] Ibn Hishām 2:328.

[2] At-Ṭabari 13:566.

«إِذَا صَدَقَاكُمْ ضَرَبْتُمُوهُمَا، وَإِذَا كَذَبَاكُمْ تَرَكْتُمُوهُمَا، صَدَقَا وَاللهِ! إِنَّهُمَا لِقُرَيْشٍ، أَخْبِرَانِي عَنْ قُرَيْشٍ»

«*When they tell you the truth you beat them, but when they lie you let them go? They have said the truth, by Allāh! They belong to the Quraysh. (addressing to the boys He said:) Tell me the news about Quraysh.*»

The two boys said, 'They are behind this hill that you see, on the far side of the valley.' The Messenger of Allāh ﷺ asked,

«كَمِ الْقَوْمُ؟»

«*How many are they?*»

They said, 'They are many.' He asked,

«مَا عِدَّتُهُمْ؟»

«*How many?*» They said, 'We do not know the precise number.' He asked,

«كَمْ يَنْحَرُونَ كُلَّ يَوْمٍ؟»

«*How many camels do they slaughter every day?*»

They said, 'Nine or ten a day.' The Messenger of Allāh ﷺ said,

«الْقَوْمُ مَا بَيْنَ التِّسْعِمِائَةِ إِلَى الْأَلْفِ»

«*They are between nine-hundred and a thousand.*» He asked again,

«فَمَنْ فِيهِمْ مِنْ أَشْرَافِ قُرَيْشٍ؟»

«*Which chiefs of Quraysh are accompanying the army?*» They said, 'Utbah bin Rabī'ah, Shaybah bin Rabī'ah, Abu Al-Bakhtari bin Hishām, Ḥakīm bin Ḥizām, Nawfal bin Khuwaylid, Al-Ḥārith bin 'Āmir bin Nawfal, Ṭu'aymah bin Adi bin Nawfal, An-Naḍr bin Al-Ḥārith, Zam'ah bin Al-Aswad, Abu Jahl bin Hishām, Umayyah bin Khalaf, Nabīh and Munabbih sons of Al-Ḥajjāj, Suhayl bin 'Amr and 'Amr bin 'Abd Wadd.' The Messenger of Allāh ﷺ said to the people,

«هَذِهِ مَكَّةُ قَدْ أَلْقَتْ إِلَيْكُمْ أَفْلَاذَ كَبِدِهَا»

«*This is Makkah! She has brought you her most precious sons*

(its chiefs)!"[1]

Allāh said,

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ﴾

﴾*So that those who were to be destroyed might be destroyed after a clear evidence.*﴿ [8:42]

Muḥammad bin Isḥāq commented, "So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same."[2] This is a sound explanation. Allāh says, He made you meet your enemy in one area without appointment, so that He gives you victory over them.' This way, 'He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them,

﴿وَيَحْيَىٰ مَنْ حَىَّ﴾

﴾*and those who were to live might live*﴿, those who wish to believe do so,

﴿عَنۢ بَيِّنَةٍ﴾

﴾*after a clear evidence*﴿, and proof. Verily, faith is the life of the heart, as Allāh said,

﴿أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ﴾

﴾*Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ...*﴿ [6:122].

Allāh said next,

﴿وَإِنَّ ٱللَّهَ لَسَمِيعٌ﴾

﴾*And surely, Allāh is All-Hearer*﴿, of your invocation, humility and requests for His help,

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[1] Ibn Hishām 2:268 Although this version is not authentic, no. 1779 of Muslim, and 948 of *Musnad Aḥmad* are witnesses for it.

[2] Aṭ-Ṭabari 13:568.

﴿عَلِيمٌ﴾

﴾All-Knower﴿ meaning; about you, and you deserve victory over your rebellious, disbelieving enemies.

﴿إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝﴾

﴾43. (And remember) when Allāh showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of that is in the breasts.﴿

﴾44. And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained, and to Allāh return all matters (for decision).﴿

Allāh made each Group look few in the Eye of the Other

Mujāhid said, "In a dream, Allāh showed the Prophet ﷺ the enemy as few. The Prophet ﷺ conveyed this news to his Companions and their resolve strengthened."[1] Similar was said by Ibn Isḥāq and several others.[2] Allāh said,

﴿وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ﴾

﴾If He had shown them to you as many, you would surely, have been discouraged,﴿

you would have cowardly abstained from meeting them and fell in dispute among yourselves,

﴿وَلَٰكِنَّ اللَّهَ سَلَّمَ﴾

﴾*But Allāh saved*﴿, from all this, when He made you see them as few,

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[1] Aṭ-Ṭabari 13:570.

[2] Aṭ-Ṭabari 13:570.

﴿إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴾*Certainly, He is the All-Knower of that is in the breasts.*﴿ [8:43].

Allah knows what the heart and the inner-self conceal,

﴿يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ﴾

﴾*Allāh knows the fraud of the eyes, and all that the breasts conceal*﴿ [40:19].

Allāh's statement,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا﴾

﴾*And (remember) when you met, He showed them to you as few in your eyes*﴿

demonstrates Allāh's compassion towards the believers. Allāh made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them. Abu Isḥāq As-Subai'ī said, that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "They were made to seem few in our eyes during Badr, so that I said to a man who was next to me, 'Do you think they are seventy?' He said, 'Rather, they are a hundred.' However, when we captured one of them, we asked him and he said, 'We were a thousand.'"[1] Ibn Abi Ḥātim and Ibn Jarīr recorded it. Allāh said next,

﴿وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ﴾

﴾*and He made you appear as few in their eyes,*﴿ Allāh said,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ﴾

﴾*And (remember) when you met, He showed them to you...*﴿, He encouraged each of the two groups against the other, according to 'Ikrimah, as recorded by Ibn Abi Ḥātim.[2] This statement has a *Ṣaḥīḥ* chain of narrators. Muḥammad bin Isḥāq said that Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr narrated to him that his father said about Allāh's statement,

﴿لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

[1] Aṭ-Ṭabari 13:572.

[2] Ibn Abi Ḥātim 5:1710.

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ
وَٱصْبِرُوٓا۟ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ
خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ
ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ
عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ
إِنِّىٓ أَخَافُ ٱللَّهَ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ
ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ
وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾
وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ
بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾
كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ
فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

﴾so that Allāh might accomplish a matter already ordained,﴿

"In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters."[1] The meaning of this, is that Allāh encouraged each group against the other and made them look few in each other's eyes, so that they were eager to meet them. This occurred before the battle started, but when it started and Allāh supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number. Allāh said,

﴾قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿١٣﴾﴿

﴾There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of Badr). One was fighting in the cause of Allāh, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their

[1] Ibn Hishām 2:328 and Ibn Abi Ḥatim 5:1710.

own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.﴾ [3:13]

This is how we combine these two *Āyāt*, and certainly, each one of them is true, all the thanks are due to Allāh and all the favors are from Him.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝٤٥ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ۝٤٦﴾

﴾45. *O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allāh much, so that you may be successful.*﴿

﴾46. *And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with the patients.*﴿

Manners of War

Allāh instructs His faithful servants in the manners of fighting and methods of courage when meeting the enemy in battle,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟﴾

﴾*O you who believe! When you meet (an enemy) force, take a firm stand against them*﴿

In the Two *Sahihs*, it is recorded that 'Abdullāh bin Abi Awfa said that during one battle, Allāh's Messenger ﷺ waited until the sun declined, then stood among the people and said,

«يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللهَ الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

«*O people! Do not wish to face the enemy (in a battle) and ask Allāh to save you (from calamities). But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadows of the swords.*»

He then stood and said,

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ»

«O Allāh! Revealer of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.»[1]

The Command for Endurance when the Enemy Engaging

Allāh commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle. They are commanded to remember Allāh while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allāh and His Messenger ﷺ in such circumstances adhering to what He commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure,

﴿وَتَذْهَبَ رِيحُكُمْ﴾

﴾*lest your strength departs*﴿, so that your strength, endurance and courage do not depart from you,

﴿وَاصْبِرُوٓا۟ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ﴾

﴾*and be patient. Surely, Allāh is with the patients.*﴿

In their courage, and obedience to Allāh and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come. Through the blessing of the Messenger ﷺ and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Ādam. They defeated all of these nations, until Allāh's Word became the highest and His religion became dominant above all religions. The Islāmic state spread

[1] *Fath Al-Bāri* 6:140 and Muslim 3:1362.

over the eastern and western parts of the world in less than thirty years. May Allāh grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَـٰنُ أَعْمَـٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَـٰٓؤُلَآءِ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾﴾

﴾47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muḥīt (encompassing and thoroughly comprehending) all that they do.﴿

﴾48. And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment."﴿

﴾49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.﴿

The Idolators leave Makkah, heading for Badr

After Allāh commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes

﴿بَطَرًا﴾

﴾boastfully﴿ to suppress the truth,

﴿وَرِئَآءَ ٱلنَّاسِ﴾

﴾and to be seen of men﴿, boasting arrogantly with people. When

Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, "No, by Allāh! We will not go back until we proceed to the well of Badr, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day." However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of Badr, they brought themselves to death; and in the aftermath of Badr, they were thrown in the well of Badr, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allāh said here,

﴿وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

﴾and Allāh is Muhīt (encompassing and thoroughly comprehending) all that they do.﴿

He knows how and what they came for, and this is why He made them taste the worst punishment.[1] Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi commented on Allāh's statement,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ النَّاسِ﴾

﴾And be not like those who come out of their homes boastfully and to be seen of men,﴿

"They were the idolators who fought against the Messenger of Allāh ﷺ at Badr."[2] Muḥammad bin Ka'b said, "When the Quraysh left Makkah towards Badr, they brought female singers and drums along. Allāh revealed this verse,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

﴾And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muḥīṭ (encompassing and thoroughly comprehending) all that they do.﴿

[1] Ibn Hishām 2:329.

[2] Aṭ-Ṭabari 14:8-9.

Shayṭān makes Evil seem fair and deceives the Idolators

Allāh said next,

﴿وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ﴾

﴾*And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you today and verily, I am your neighbor."*﴿

Shayṭān, may Allāh curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day.[1] He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, "I am your neighbor." *Shayṭān* appeared to them in the shape of Surāqah bin Mālik bin Ju'shum, the chief of Bani Mudlij, so that, as Allāh described them,

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَٰنُ إِلَّا غُرُورًا﴾

﴾*He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions*﴿[4:120].

Ibn Jurayj said that Ibn 'Abbās commented on this *Āyah*, (8:48) "On the day of Badr, *Shayṭān*, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, 'None can defeat you today! I am your neighbor.' When they met the Muslims and *Shayṭān* witnessed the angels coming to their aid,

﴿نَكَصَ عَلَىٰ عَقِبَيْهِ﴾

﴾*he ran away*﴿, he went away in flight while proclaiming,

﴿إِنِّي أَرَىٰ مَا لَا تَرَوْنَ﴾

﴾*Verily, I see what you see not.*﴿"[2]

'Ali bin Abi Ṭalḥah said, that Ibn 'Abbās said about this *Āyah*,

[1] Aṭ-Ṭabari 14:11.

[2] Aṭ-Ṭabari 14:9.

﴿لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ﴾

﴾"No one of mankind can overcome you today and verily, I am your neighbor'﴿

"*Shayṭān*, as well as, his devil army and flag holders, came on the day of Badr in the shape of a Surāqah bin Mālik bin Ju'shum, man from Bani Mudlij, Shayṭān said to idolators, 'None will defeat you this day, and I will help you.' When the two armies stood face to face, the Messenger of Allāh ﷺ took a handful of sand and threw it at the faces of the idolators, causing them to retreat. Jibrīl, peace be upon him, came towards *Shayṭān*, but when *Shayṭān*, while holding the hand of a *Mushrik* man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, 'O Surāqah! You claimed that you are our neighbor?' He said,

﴿إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾﴾

﴾Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment﴿

Shayṭān said this when he saw the angels."[1]

The Position of the Hypocrites in Badr

Allâh said next,

﴿إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ﴾

﴾When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion."﴿

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented, "When the two armies drew closer to each other, Allāh made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said,

﴿غَرَّ هَٰؤُلَاءِ دِينُهُمْ﴾

﴾These people (Muslims) are deceived by their religion.﴿

because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allâh said,

[1] Aṭ-Ṭabari 14:7.

﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.﴾[1]

Qatadah commented, "They saw a group of believers who came in defense of Allāh's religion. We were informed that when he saw Muhammad ﷺ and his Companions, Abu Jahl said, 'By Allāh! After this day, they will never worship Allāh!' He said this in viciousness and transgression."[2] 'Āmir Ash-Sha'bi said, "Some people from Makkah were considering embracing Islām, but when they went with the idolators to Badr and saw how few the Muslims were, they said,[3]

﴿غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ﴾

﴿These people (Muslims) are deceived by their religion.﴾

Allāh said next,

﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ﴾

﴿But whoever puts his trust in Allāh﴾, and relies on His grace,

﴿فَإِنَّ ٱللَّهَ عَزِيزٌ﴾

﴿then surely, Allāh is All-Mighty﴾, and verily, those who take His side [in the dispute] are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

﴿حَكِيمٌ﴾

﴿All-Wise﴾ in all His actions, for He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

﴿وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ۝ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ۝﴾

﴿50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and

[1] *Ad-Durr Al-Manthūr* 4:78.

[2] At-Ṭabari 14:14.

[3] At-Ṭabari 14:13.

their backs, (saying): "Taste the punishment of the blazing Fire."﴾

﴿51. "This is because of that which your hands forwarded. And verily, Allāh is not unjust to His servants."﴾

The Angels smite the Disbelievers upon capturing Their Souls

Allāh says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter,

﴿يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـٰرَهُمْ﴾

﴿they smite their faces and their backs﴾, saying to them,

﴿وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ﴾

﴿"Taste the punishment of the blazing Fire."﴾

Ibn Jurayj said that Mujāhid said that,

﴿وَأَدْبَـٰرَهُمْ﴾

﴿and their backs﴾, refers to their back sides, as happened on the day of Badr. Ibn Jurayj also reported from Ibn 'Abbās, "When the idolators faced the Muslims [in Badr], the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends."[1]

Although these *Āyāt* are describing Badr, they are general in the case of every disbeliever. This is why Allāh did not make His statement here restrictive to the disbelievers at Badr,

﴿وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ۙ ٱلْمَلَـٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـٰرَهُمْ﴾

﴿And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs,﴾

In *Sūrat Al-Qitāl* (or *Muhammad* chapter 47) there is a similar *Āyah*, as well as in *Sūrat Al-An'ām*,

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّـٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَـٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ﴾

﴿And if you could but see when the wrongdoers are in the

[1] At-Tabari 14:16.

agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!"﴾ [6:93]

The angels stretch their hands and smite the disbelievers by Allāh's command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allāh's anger. There is a *Ḥadīth* narrated from Al-Barā' that when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, "Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke." The disbeliever's soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul.[1] Allāh states here that angels bring news of the torment of the Fire to the disbelievers. Allāh said next,

﴿ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ﴾

﴾*This is because of that which your hands forwarded.*﴿

meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allāh for your deeds,

﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

﴾*And verily, Allāh is not unjust to His servants.*﴿

Certainly, Allāh does not wrong any of His creatures, for He is the Just, who never puts anything in an inappropriate place. Honored, Glorified, Exalted and Praised be He, the All-Rich, Worthy of all praise. Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said;

«إِنَّ اللهَ تَعَالَى يَقُولُ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

«*Allāh, the Exalted, said, 'O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other.*

[1] Aḥmad 4:287-288.

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟
مَا بِأَنفُسِهِمْ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَدَأْبِ ءَالِ
فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم
بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾
إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾
ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم
مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾ وَإِمَّا تَخَافَنَّ مِن
قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ
﴿٥٨﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾
وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ
تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ
لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ
ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾ ۞ وَإِن جَنَحُوا۟
لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾

Therefore, do not commit injustice against each other. O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allāh for it. Whoever found other than that, has only himself to blame.»[1]

This is why Allāh said,

﴿كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾﴾

﴾*52. Similar to the behavior of the people of Fir'awn, and of those before them – they rejected the Āyāt of Allāh, so Allāh punished them for their sins. Verily, Allāh is All-Strong, severe in punishment.*﴿

Allāh says, 'The behavior of these rebellious disbelievers against what I sent you with, O Muḥammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our *Da'b*, that is, Our behavior [or custom] and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir'awn and the earlier nations who rejected the Messengers and disbelieved in Our *Āyāt*,'

﴿فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ﴾

﴾*so Allāh punished them for their sins.*﴿

[1] Muslim 4:1994.

Because of their sins, Allāh destroyed them

﴿إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ﴾

﴾*Verily, Allāh is All-Strong, severe in punishment.*﴿

none can resist Him or escape His grasp.

﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (٥٣) كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلٌّ كَانُوا ظَالِمِينَ (٥٤)﴾

﴾*53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allāh is All-Hearer, All-Knower.*﴿

﴾*54. Similar to the behavior of the people of Fir'awn, and those before them. They belied the Āyāt of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'awn for they were all wrongdoers.*﴿

Allāh affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed. Allāh said in another *Āyah*,

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ (١١)﴾

﴾*Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.*﴿ [13:11]

Allāh said next,

﴿كَدَأْبِ آلِ فِرْعَوْنَ﴾

﴾*Similar to the behavior of the people of Fir'awn,*﴿

meaning, He punished Fir'awn and his kind, those who denied His *Āyāt*. Allāh destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allāh did not wrong them,

but it is they who wronged themselves.

﴿إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ۝ الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ۝ فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ۝﴾

﴾55. Verily, the worst of living creatures before Allāh are those who disbelieve, – so they shall not believe.﴿

﴾56. They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwā.﴿

﴾57. So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.﴿

Striking Hard against Those Who disbelieve and break the Covenants

Allāh states here that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them,

﴿وَهُمْ لَا يَتَّقُونَ﴾

﴾and they do not have Taqwā﴿ meaning they do not fear Allāh regarding any of the sins they commit.

﴿فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ﴾

﴾So if you gain the mastery over them in war﴿, if you defeat them and have victory over them in war,

﴿فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ﴾

﴾then disperse those who are behind them,﴿

by severely punishing [the captured people] according to Ibn 'Abbās, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, As-Suddi, 'Aṭā' Al-Khurāsāni and Ibn 'Uyaynah.[1] This *Āyah* commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

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[1] Aṭ-Ṭabari 14:23-24.

﴿لَعَلَّهُمْ يَذَّكَّرُونَ﴾

﴾so that they may learn a lesson.﴿

As-Suddi commented, "They might be careful not to break treaties, so that they do not meet the same end."[1]

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ﴾

﴾58. If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allāh likes not the treacherous.﴿

make a heading, Allāh says to His Prophet ﷺ,

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ﴾

﴾If you fear from any people﴿, with whom you have a treaty of peace,

﴿خِيَانَةً﴾

﴾treachery﴿, and betrayal of peace treaties and agreements that you have conducted with them,

﴿فَانۢبِذْ إِلَيْهِمْ﴾

﴾then throw back (their covenant) to them﴿, meaning their treaty of peace.

﴿عَلَىٰ سَوَآءٍ﴾

﴾on equal terms﴿, informing them that you are severing the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you and that the bilateral peace treaty is null and void,

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ﴾

﴾Certainly Allāh likes not the treacherous.﴿

This even includes treachery against the disbelievers. Imām Aḥmad recorded that Sālim bin 'Āmir said, "Mu'āwiyah was leading an army in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old

[1] Aṭ-Ṭabari 14:24.

man riding on his animal said, '*Allāhu Akbar* (Allāh is the Great), *Allāhu Akbar*! Be honest and stay away from betrayal.' The Messenger of Allāh ﷺ said,

«وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلَّنَّ عُقْدَةً وَلَا يَشُدَّهَا حَتَّى يَنْقَضِيَ أَمَدُهَا، أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ»

‹Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.›

When Mu'awiyah was informed of the Prophet's statement, he retreated. They found that man to be 'Amr bin 'Anbasah, may Allāh be pleased with him."[1] This *Hadīth* was also collected by Abu Dāwud Aṭ-Ṭayālisi, Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Ḥibbān in his *Ṣaḥīḥ*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."[2]

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ۝ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ۝﴾

﴾59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment).﴿

﴾60. And make ready against them all you can of power, including steeds of war to threaten the enemy of Allāh and your enemy, and others besides them, whom you may not know but whom Allāh does know. And whatever you shall spend in the cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.﴿

Making Preparations for War to strike Fear in the Hearts of the Enemies of Allāh

Allāh says to His Prophet ﷺ, in this *Āyah*,

[1] Aḥmad 4:111.

[2] Abu Dāwud Aṭ-Ṭayālisi: 157, Abu Dāwud 3:190, At-Tirmidhi 5:203, An-Nasā'ī 5:223 and Ibn Ḥibbān 7:182.

﴿الَّذِينَ كَفَرُوا سَبَقُوٓا﴾

﴾*those who disbelieve think that they can outstrip*﴿, Do not think that such disbelievers have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.' Allāh also said,

﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَآءَ مَا يَحْكُمُونَ﴾

﴾*Or think those who do evil deeds that they can outstrip Us (escape Our punishment)? Evil is that which they judge!*﴿ [29:4],

﴿لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِى الْأَرْضِ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ﴾

﴾*Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.*﴿ [24:57], and,

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِى الْبِلَادِ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ﴾

﴾*Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.*﴿ [3:196-197]

Allāh commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability. Allāh said,

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم﴾

﴾*And make ready against them all you can*﴿ whatever you can muster,

﴿مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ﴾

﴾*of power, including steeds of war*﴿. Imām Aḥmad recorded that 'Uqbah bin 'Āmir said that he heard the Messenger of Allāh ﷺ saying, while standing on the *Minbar*,

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾

﴾*And make ready against them all you can of power,*﴿

«أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ»

«Verily, Power is shooting! Power is shooting.»[1]

Muslim collected this *Hadith*.[2]

Imām Mālik recorded that Abu Hurayrah said, "The Messenger of Allah ﷺ said,

«الْخَيْلُ لِثَلَاثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ، كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا، فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ. فَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا، وَلَمْ يَنْسَ حَقَّ اللهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً، فَهِيَ عَلَى ذَلِكَ وِزْرٌ»

«Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter, and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allāh's cause (Jihad) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him. As for the man who tied his horse maintaining self - sufficiency and abstinence from begging, all the while not forgetting Allah's right concerning the neck and back of his horse, then it is a means of shelter for him. And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins.»

[1] Ahmad 4:156.

[2] Muslim 3:1522.

When Allāh's Messenger ﷺ was asked about donkeys, he replied,

«مَا أَنْزَلَ اللهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةَ الْجَامِعَةَ الْفَاذَّةَ»

«*Nothing has been revealed to me from Allāh about them except these unique, comprehensive Āyāt:*

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝﴾

﴾*Then anyone who does an atom's weight of good, shall see it. And anyone who does an atom's weight of evil, shall see it.*﴿» [99:7-8]"[1]

Al-Bukhāri and Muslim collected this *Hadīth*, this is the wording of Al-Bukhāri.[2] Imām Aḥmad recorded that 'Abdullah bin Mas'ūd said that the Prophet ﷺ said,

«الْخَيْلُ ثَلَاثَةٌ: فَفَرَسٌ لِلرَّحْمَنِ، وَفَرَسٌ لِلشَّيْطَانِ، وَفَرَسٌ لِلْإِنْسَانِ، فَأَمَّا فَرَسُ الرَّحْمَنِ فَالَّذِي يُرْبَطُ فِي سَبِيلِ اللهِ، فَعَلَفُهُ وَرَوْثُهُ وَبَوْلُهُ - وَذَكَرَ مَا شَاءَ اللهُ - وَأَمَّا فَرَسُ الشَّيْطَانِ، فَالَّذِي يُقَامَرُ أَوْ يُرَاهَنُ عَلَيْهَا، وَأَمَّا فَرَسُ الْإِنْسَانِ، فَالْفَرَسُ يَرْبِطُهَا الْإِنْسَانُ يَلْتَمِسُ بَطْنَهَا، فَهِيَ لَهُ سِتْرٌ مِنَ الْفَقْرِ»

«*There are three reasons why horses are kept: A horse that is kept for Ar-Raḥmān (the Most Beneficent), a horse kept for Shayṭān and a horse kept for the man. As for the horse kept for Ar-Raḥmān, it is the horse that is being kept for the cause of Allāh (for Jihād), and as such, its food, dung and urine, etc., (he made mention of many things). As for the horse that is for Shayṭān, it is one that is being used for gambling. As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.*»[3]

Al-Bukhāri recorded that 'Urwah bin Abi Al-Ja'd Al-Bāriqi said that the Messenger of Allāh ﷺ said,

«الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَمُ»

«*Good will remain in the forelocks of horses until the Day of*

[1] *Al-Muwaṭṭa* 2:414.

[2] Al-Bukhāri: 2860 and Muslim: 987.

[3] Aḥmad 1:395.

Resurrection, (that is) reward, and the spoils of war.[1]

Allāh said next,

﴿تُرْهِبُونَ﴾

﴾*to threaten*﴿, or to strike fear,

﴿بِهِ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ﴾

﴾*the enemy of Allāh and your enemy*﴿, the disbelievers,

﴿وَءَاخَرِينَ مِن دُونِهِمْ﴾

﴾*and others besides them*﴿, such as Bani Qurayẓah, according to Mujāhid,[2] or persians, according to As-Suddi.[3]

Muqâtil bin Ḥayyān and 'Abdur-Raḥmān bin Zayd bin Aslam said that this *Āyah* refers to hypocrites,[4] as supported by Allāh's statement,

﴿وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ﴾

﴾*And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them.*﴿[9:101].

Allāh said next,

﴿وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ﴾

﴾*And whatever you shall spend in the cause of Allāh shall be repaid to you, and you shall not be treated unjustly.*﴿

Allāh says, whatever you spend on *Jihād* will be repaid to you in full.

We also mentioned Allāh's statement,

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾﴾

﴾*The parable of those who spend their wealth in the way of Allāh, is*

[1] *Fatḥ Al-Bāri* 6:66.

[2] Aṭ-Ṭabari 14:36.

[3] Aṭ-Ṭabari 14:36.

[4] Aṭ-Ṭabari 14:36.

الجزء العاشر ١٨٥ سورة الأنفال

وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ هُوَ ٱلَّذِىٓ أَيَّدَكَ
بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ
مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ
ٱللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ
ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ
ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ
يَغْلِبُوا۟ مِا۟ئَتَيْنِ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ
ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ ٱلْـَٰٔنَ خَفَّفَ
ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنكُم مِّا۟ئَةٌ
صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ
بِإِذْنِ ٱللَّهِ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾ مَا كَانَ لِنَبِىٍّ أَن يَكُونَ
لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا
وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ
ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا
غَنِمْتُمْ حَلَٰلًا طَيِّبًا وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾ [2:261]

﴿وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾ وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾﴾

﴾*61. But if they incline to peace, you also incline to it, and trust in Allāh. Verily, He is the All-Hearer, the All-Knower.*﴿

﴾*62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His help and with the believers.*﴿

﴾*63. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise.*﴿

The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution

Allāh says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,

﴿وَإِن جَنَحُوا﴾

﴾*But if they incline*﴿, and seek,

﴿لِلسَّلْمِ﴾

﴾*to peace*﴿, if they resort to reconciliation, and seek a treaty of non-hostility,

﴿فَاجْنَحْ لَهَا﴾

﴾*you also incline to it*﴿, and accept offers of peace from them. This is why when the pagans inclined to peace in the year of Ḥudaybiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allāh ﷺ he accepted this from them, as well as, accepting other terms of peace they brought forth. 'Abdullāh bin Al-Imām Aḥmad recorded that 'Ali bin Abi Ṭālib said that the Messenger of Allāh ﷺ said,

«إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنِ اسْتَطَعْتَ أَنْ يَكُونَ السِّلْمُ فَافْعَلْ»

«*There will be disputes after me, so if you have a way to end them in peace, then do so.*»[1]

Allāh said next,

﴿وَتَوَكَّلْ عَلَى اللَّهِ﴾

﴾*and trust in Allāh.*﴿ Allāh says, conduct a peace treaty with those who incline to peace, and trust in Allāh. Verily, Allāh will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

﴿فَإِنَّ حَسْبَكَ اللَّهُ﴾

﴾*then verily, Allāh is All-Sufficient for you*﴿.

Reminding the Believers of Allāh's Favor of uniting Them

Allāh mentioned His favor on the Prophet ﷺ, in that He aided him with believers, the Muhājirīn and the Anṣār,

﴿هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ﴾

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[1] Aḥmad 1:90.

﴾He it is Who has supported you with His help and with the believers. And He has united their hearts.﴿

The *Āyah* says, 'it is Allāh who gathered the believers' hearts, believing, obeying, aiding and supporting you – O Muḥammad,'

﴾لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ﴿

﴾If you had spent all that is in the earth, you could not have united their hearts.﴿

because of the enmity and hatred that existed between them. Before Islām, there were many wars between the Anṣār tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allāh ended all that evil with the light of faith,

﴾وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴿

﴾And remember Allāh's favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided.﴿ [3:103]

In the Two *Ṣaḥīḥs*, it is recorded that when the Messenger of Allāh ﷺ gave a speech to the Anṣār about the division of war booty collected in the battle of Ḥunayn, he said to them,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي»

«O Anṣar! Did I not find you misguided and Allāh guided you by me, poor and Allāh enriched you by me, and divided and Allāh united you by me?»

Every question the Prophet ﷺ asked them, they said, "Truly, the favor is from Allāh and His Messenger."[1] Allāh said,

﴾وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴿

﴾But Allāh has united them. Certainly He is All-Mighty, All-Wise.﴿

[1] *Fatḥ Al-Bārī* 7:644 and Muslim 2:738.

He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allāh is All-Wise in all of His decisions and actions.

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنكُم مِّائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ الْآنَ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾﴾

﴾64. O Prophet! Allāh is sufficient for you and for the believers who follow you.﴿

﴾65. O Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.﴿

﴾66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allāh. And Allāh is with the patient.﴿

Encouraging Believers to fight in *Jihād*; the Good News that a Few Muslims can overcome a Superior Enemy Force

Allāh encourages His Prophet ﷺ and the believers to fight and struggle against the enemy, and wage war against their forces. Allāh affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. Allāh said,

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾

﴾O Prophet! Urge the believers to fight﴿, encouraged and called them to fight. The Messenger of Allāh ﷺ used to encourage the Companions to fight when they faced the enemy. On the day of Badr when the idolators came with their forces and supplies,

he said to his Companions,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»

«Get ready and march forth towards a Paradise as wide as the heavens and earth.»

'Umayr bin Al-Ḥumām said, "As wide as the heavens and earth?" The Messenger ﷺ said,

«نَعَمْ»

«Yes» 'Umayr said, "Excellent! Excellent!" The Messenger ﷺ asked him,

«مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخٍ بَخٍ»

«What makes you say, 'Excellent! Excellent!'?» He said, "The hope that I might be one of its dwellers." The Prophet ﷺ said,

«فَإِنَّكَ مِنْ أَهْلِهَا»

«You are one of its people.» Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, "Verily, if I lived until I finished eating these dates, then it is indeed a long life." He went ahead, fought and was killed, may Allāh be pleased with him.[1]

Allāh said next, commanding the believers and conveying good news to them,

﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنكُم مِّائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا﴾

﴾If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.﴿

The *Āyah* says, one Muslim should endure ten disbelievers. Allāh abrogated this part later on, but the good news remained. 'Abdullāh bin Al-Mubārak said that Jarīr bin Ḥazim narrated to them that, Az-Zubayr bin Al-Khirrīt narrated to him, from 'Ikrimah, from Ibn 'Abbās, "When this verse was

[1] Muslim 3:1511.

revealed,

﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَـٰبِرُونَ يَغْلِبُوا مِائَتَيْنِ﴾

﴾If there are twenty steadfast persons among you, they will overcome two hundred...﴿

it became difficult for the Muslims, when Allāh commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

﴿الْـَٔـٰنَ خَفَّفَ اللَّهُ عَنكُمْ﴾

﴾Now Allāh has lightened your (task)﴿, until,

﴿يَغْلِبُوا مِائَتَيْنِ﴾

﴾they shall overcome two hundred...﴿

Allāh lowered the number [of adversaries that Muslims are required to endure], and thus, made the required patience less, compatible to the decrease in numbers."[1] Al-Bukhāri recorded a similar narration from Ibn Al-Mubārak.[2] Muḥammad bin Isḥāq recorded that Ibn 'Abbās said, "When this *Āyah* was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. Allāh made this ruling easy for them and abrogated this *Āyah* with another *Āyah*,

﴿الْـَٔـٰنَ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾

﴾Now Allāh has lightened your (task), for He knows that there is weakness in you...﴿

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities."[3]

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾﴾

[1] Abu Dāwud 3:105.

[2] *Fath Al-Bari* 8:163.

[3] Al-Bukhāri: 4652-4653.

﴾67. *It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.*﴿

﴾68. *Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.*﴿

﴾69. *So enjoy what you have gotten of booty in war, lawful and good, and have Taqwā of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.*﴿

Imām Aḥmad recorded that Anas said, "The Prophet ﷺ asked the people for their opinion about the prisoners of war of Badr, saying,

«إِنَّ اللهَ قَدْ أَمْكَنَكُمْ مِنْهُمْ»

«*Allāh has made you prevail above them.*» 'Umar bin Al-Khaṭṭāb stood up and said, 'O Allāh's Messenger! Cut off their necks,' but the Prophet ﷺ turned away from him. The Messenger of Allāh ﷺ again asked,

«يَاأَيُّهَا النَّاسُ إِنَّ اللهَ قَدْ أَمْكَنَكُمْ مِنْهُمْ وَإِنَّمَا هُمْ إِخْوَانُكُمْ بِالْأَمْسِ»

«*O people! Allāh has made you prevail over them, and only yesterday, they were your brothers.*»

'Umar again stood up and said, 'O Allāh's Messenger! Cut off their necks.' The Prophet ﷺ ignored him and asked the same question again and he repeated the same answer. Abu Bakr Aṣ-Ṣiddīq stood up and said, 'O Allāh's Messenger! I think you should pardon them and set them free in return for ransom.' Thereupon the grief on the face of Allāh's Messenger ﷺ vanished. He pardoned them and accepted ransom for their release. Allāh, the Exalted and Most Honored, revealed this verse,

﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾

﴾*Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took*﴿."[1]

'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās said about Allāh's statement,

[1] Aḥmad 3:243.

﴿لَوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ﴾

﴾Were it not a previous ordainment from Allāh...﴿,

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you,

﴿لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ﴾

﴾would have touched you for what you took﴿, because of the captives.

﴿عَذَابٌ عَظِيمٌ﴾

﴾a severe torment.﴿ Allāh, the Exalted said next,

﴿فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا﴾

﴾So enjoy what you have gotten of booty in war, lawful and good﴿."

Al-'Awfi also reported this statement from Ibn 'Abbās.[1] A similar statement was collected from Abu Hurayrah, Ibn Mas'ūd, Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan Al-Baṣri, Qatādah and Al-A'mash.[2] They all stated that,

﴿لَوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ﴾

﴾Were it not a previous ordainment from Allāh..﴿ refers to allowing the spoils of war for this *Ummah*.

Supporting this view is what the Two *Ṣaḥīḥs* recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«I have been given five things which were not given to any Prophet before me. (They are:) Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made a place for praying and a purifyer for me. The booty has been made lawful for me, yet it =

[1] Aṭ-Ṭabari 14:65.

[2] Aṭ-Ṭabari 14:65-69.

سورة الأنفال ١٨٦ الجزء العاشر

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ
فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠ وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ
ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٧١ إِنَّ ٱلَّذِينَ
ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ
ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ
ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ
وَإِنِ ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۢ
بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٧٢ وَٱلَّذِينَ
كَفَرُواْ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٍۚ إِلَّا تَفۡعَلُوهُ تَكُن فِتۡنَةٞ فِي
ٱلۡأَرۡضِ وَفَسَادٞ كَبِيرٞ ٧٣ وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ
وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ
ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٧٤ وَٱلَّذِينَ ءَامَنُواْ مِنۢ
بَعۡدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمۡ فَأُوْلَٰٓئِكَ مِنكُمۡۚ وَأُوْلُواْ ٱلۡأَرۡحَامِ
بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ٧٥

was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his people only, but I have been sent to all mankind.»[1]

Al-A'mash narrated that Abu Ṣāliḥ said that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمْ تَحِلَّ الْغَنَائِمُ لِسُودِ الرُّؤُوسِ غَيْرِنَا»

«*War booty was never allowed for any among mankind except us.*»

[Abu Hurayrah said:] This is why Allāh the Most High said,

﴿فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا﴾

﴾*So enjoy what you have gotten of booty in war, lawful and good.*﴿[2]

The Muslims then took the ransom for their captives. In his *Sunan*, Imām Abu Dāwud recorded that Ibn 'Abbās said that the Messenger of Allah ﷺ fixed four hundred (*Dirhams*) in ransom from the people of *Jāhiliyyah* in the aftermath of Badr.[3] The majority of the scholars say that the matter of prisoners of war is up to the Imām. If he decides, he can have them killed, such as in the case of Bani Qurayẓah. If he

[1] *Fatḥ Al-Bāri* 1:519 and Muslim 1:370.

[2] *Tuḥfat Al-Aḥwadhi* 8:474, An-Nasā'ī in *Al-Kubrā* 6:352.

[3] Abu Dāwud 3:139.

decides, he can accept a ransom for them, as in the case of the prisoners of Badr, or exchange them for Muslim prisoners. The Messenger ﷺ exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa', for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝ وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

﴾70. O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."﴿

﴾71. But if they intend to betray you, they indeed betrayed Allāh before. So He gave (you) power over them. And Allāh is All-Knower, All-Wise.﴿

Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future

Muḥammad bin Isḥāq reported that 'Abdullāh bin 'Abbās said that before the battle of Badr, the Messenger of Allāh ﷺ said,

«إِنِّي قَدْ عَرَفْتُ أَنَّ أُنَاسًا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أُخْرِجُوا كَرْهًا لَا حَاجَةَ لَهُمْ بِقِتَالِنَا فَمَنْ لَقِيَ مِنْكُمْ أَحَدًا مِنْهُمْ - أَيْ مِنْ بَنِي هَاشِمٍ - فَلَا يَقْتُلْهُ، وَمَنْ لَقِيَ أَبَا الْبُخْتَرِي بْنَ هِشَامٍ مُسْتَكْرَهًا»

«I have come to know that some people from Bani Hāshim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hishām, should not kill him. Whoever meets Al-'Abbās bin 'Abdul-Muṭṭalib, let him not kill him, for he was forced to come (with the pagan army).»

Abu Ḥudhayfah bin 'Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-'Abbās? By Allāh! If I meet him, I will kill him with the sword."

When this reached the Messenger of Allāh ﷺ, he said to 'Umar bin Al-Khaṭṭāb,

«يَا أَبَا حَفْصٍ»

«*O Abu Ḥafṣ!*», and 'Umar said, "By Allāh that was the first time that the Messenger of Allāh ﷺ called me Abu Ḥafṣ."

«أَيُضْرَبُ وَجْهُ عَمِّ رَسُولِ اللهِ بِالسَّيْفِ»

«*Will the face of the Messenger of Allāhs's uncle be struck with the sword?*» 'Umar said, "O Allāh's Messenger! Give me permission to cut off his neck (meaning Abu Ḥudhayfah) for he has fallen into hypocrisy, by Allāh!" Ever since that happened, Abu Ḥudhayfah used to say, "By Allāh! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allāh, the Exalted, forgives me for it through martyrdom." Abu Ḥudhayfah was martyred during the battle of Al-Yamâmah, may Allāh be pleased with him.[1]

Ibn 'Abbās said, "On the eve after Badr, the Messenger of Allâh ﷺ spent the first part of the night awake, while the prisoners were bound. His Companions said to him, 'O Allāh's Messenger! Why do you not sleep?' Al-'Abbās had been captured by a man from Al-Ansar, and the Messenger of Allāh ﷺ said to them,

«سَمِعْتُ أَنِينَ عَمِّي الْعَبَّاسِ فِي وِثَاقِهِ فَأَطْلِقُوهُ»

«*I heard the cries of pain from my uncle Al-'Abbās, because of his shackles, so untie him.*»

When his uncle stopped crying from pain, Allāh's Messenger ﷺ went to sleep."[2] In his *Ṣaḥīḥ*, Al-Bukhāri recorded a *Ḥadīth* from Mûsâ bin 'Uqbah who said that Ibn Shihâb said that Anas bin Mālik said that some men from Al-Anṣār said to the Messenger of Allāh ﷺ, "O Allāh's Messenger! Give us permission and we will set free our maternal cousin Al-'Abbās without taking ransom from him." He said,

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[1] At-Tabaqât, by Ibn Sa'd 4:10. This *Ḥadīth* is not authentic.

[2] *Aṭ-Ṭabaqât*, by Ibn Sa'd 4:13. There are two chains for this *Ḥadīth* one is unauthentic the other is authentic, but there is no mention of a companion in it, so it is *Mursal*.

«لَا وَاللهِ! لَا تَذَرُونَ مِنْهُ دِرْهَمًا»

«*No, by Allāh! Do not leave any Dirham of it.*»[1] And from Yūnus Bikkīr, from Muḥammad bin Isḥāq, from Yazīd bin Ruwmān, from 'Urwah, from Az-Zuhri that several people said to him, "The Quraysh sent to the Messenger of Allāh ﷺ concerning ransoming their prisoners, and each tribe paid what was required for their prisoners. Al-'Abbās said, 'O Allāh's Messenger! I became a Muslims before.' The Messenger of Allāh said,

«اللهُ أَعْلَمُ بِإِسْلَامِكَ فَإِنْ يَكُنْ كَمَا تَقُولُ فَإِنَّ اللهَ يُجْزِيكَ وَأَمَّا ظَاهِرُكَ فَقَدْ كَانَ عَلَيْنَا فَافْتَدِ نَفْسَكَ وَابْنَي أَخِيكَ نَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِالْمُطَّلِبِ وَعَقِيلَ بْنَ أَبِي طَالِبِ بْنِ عَبْدِالْمُطَّلِبِ ، وَحَلِيفَكَ عُتْبَةَ بْنَ عَمْرٍو أَخِي بَنِي الْحَارِثِ بْنِ فِهْرٍ»

«*Allāh knows if you are Muslim! If what you are claiming is true, then Allāh will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfal bin Al-Ḥārith bin 'Abdul-Muṭṭalib and 'Aqīl bin Abu Ṭālib bin 'Abdul-Muṭṭalib, and also your ally 'Utbah bin 'Amr, from Bani Al-Ḥārith bin Fihr.*»

Al-'Abbās said, 'I do not have that (money), O Allāh's Messenger!' The Messenger ﷺ said,

«فَأَيْنَ الْمَالُ الَّذِي دَفَنْتَهُ أَنْتَ وَأُمُّ الْفَضْلِ فَقُلْتَ لَهَا: إِنْ أُصِبْتُ فِي سَفَرِي هَذَا، فَهَذَا الْمَالُ الَّذِي دَفَنْتُهُ لِبَنِي الْفَضْلِ وَعَبْدِاللهِ وَقُثَمٍ؟»

«*What about the wealth that you and Umm Al-Faḍl buried, and you said to her, 'If I am killed in this battle, then this money that I buried is for my children Al-Faḍl, 'Abdullāh and Quthm?*»

Al-'Abbās said, 'By Allāh, O Allāh's Messenger! I know that you are Allāh's Messenger, for this is a thing that none except Umm Al-Fadl and I knew. However, O Allāh's Messenger! Could you count towards my ransom the twenty *Uwqiyah* (pertaining to a weight) that you took from me (in the battle)?' The Messenger of Allāh ﷺ said,

«لَا ذَاكَ شَيْءٌ أَعْطَانَا اللهُ تَعَالَى مِنْكَ»

[1] *Fatḥ Al-Bārī* 7:373.

«*No, for that was money that Allāh made as war spoils for us from you*».

So Al-'Abbās ransomed himself, his two nephews and an ally, and Allāh revealed this verse,

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ
أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾﴾

﴾*O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."*﴿ [8:70]

Al-'Abbās commented, 'After I became Muslim, Allāh gave me twenty servants in place of the twenty *Uwqiyah* I lost. And I hope for Allāh's forgiveness."[1]

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded, that Anas bin Mālik said, "The Prophet ﷺ was brought some wealth from Bahrain and said;

«انْثُرُوهُ فِي مَسْجِدِي»

«*Distribute it in my Masjid*» and it was the biggest amount of goods Allāh's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-'Abbās came to him and said, 'O Allāh's Messenger! give me (something) too, because I gave ransom for myself and 'Aqil.' Allāh's Messenger ﷺ told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, 'Order someone to help me in lifting it.' The Prophet ﷺ refused. He then said to the Prophet ﷺ, 'Will you please help me to lift it?' Allāh's Messenger ﷺ refused. Then Al-'Abbās dropped some of it and lifted it on his shoulders and went away. Allāh's Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Messenger did not get up until the last coin

[1] Al-Qurṭubi 8:52. This *Ḥadith* is not authentic. Some of the information in it is supported by a *Hadīth* recorded by Aṭ-Ṭabarāni and others, see *Majma' Az-Zawā'id* no. 11033 and *Majma' Al-Baḥrayn* no. 3318.

was distributed."[1] Al-Bukhāri also collected this *Ḥadīth* in several places of his *Ṣaḥīḥ*[2] with an abridged chain, in a manner indicating his approral of it.

Allāh said,

﴿وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ﴾

﴿*But if they intend to betray you, they indeed betrayed Allāh before*﴾ meaning,

﴿وَإِن يُرِيدُوا خِيَانَتَكَ﴾

﴿*But if they intend to betray you*﴾ in contradiction to what they declare to you by words.

﴿فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ﴾

﴿*they indeed betrayed Allāh before*﴾, the battle of Badr by committing disbelief in Him,

﴿فَأَمْكَنَ مِنْهُمْ﴾

﴿*So He gave (you) power over them*﴾, causing them to be captured in Badr,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿*And Allāh is All-Knower, All-Wise.*﴾

He is Ever Aware of his actions and All-Wise in what He decides.

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّن وَلَايَتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾﴾

﴿*72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allāh as well as those who gave (them) asylum and help, –*

[1] Al-Bayhaqi 6:356.

[2] Al-Bukhāri: 421, 3049 and 3165. The abridged chain is part of the one quoted by Al-Bayhaqi, that chain is itself used by Al-Bukhari in other places of his *Ṣaḥīḥ*.

these are (all) allies to one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.﴾

The *Muhājirīn* and *Al-Anṣār* are the Supporters of One Another

Here Allāh mentions the types of believers, dividing them into the Muhājirin, who left their homes and estates, emigrating to give support to Allāh and His Messenger ﷺ to establish His religion. They gave up their wealth and themselves in this cause. There are also the Anṣār, the Muslims of Al-Madīnah, who gave asylum to their Muhājirīn brethren in their own homes and comforted them with their wealth. They also gave aid to Allāh and His Messenger ﷺ by fighting alongside the Muhājirūn. Certainly they are,

﴿بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

﴾*allies to one another*﴿, for each one of them has more right to the other than anyone else. This is why Allāh's Messenger ﷺ forged ties of brotherhood between the Muhājirīn and Anṣār, as Al-Bukhārī recorded from Ibn 'Abbās.[1] They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allāh abrogated that practice with the fixed share for near relatives. Imām Aḥmad recorded that Jarīr bin 'Abdullāh Al-Bajali said that the Messenger of Allāh ﷺ said,

«الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ، وَالطُّلَقَاءُ مِنْ قُرَيْشٍ، وَالْعُتَقَاءُ مِنْ ثَقِيفٍ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ الْقِيَامَةِ»

«*The Muhājirūn and Al-Anṣār are the supporters of each other, while the Ṭulaqā' of Quraysh (whom the Prophet ﷺ set free after conquering Makkah) and 'Utaqā' from Thaqīf (whom the Prophet ﷺ set free from captivity after the battle of Ḥunayn) are supporters of each other until the Day of Resurrection.*»

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[1] *Fatḥ Al-Bārī* 12:30.

Only Aḥmad collected this *Ḥadīth*.[1]

Allāh praised the Muhājirīn and the Anṣār in several *Āyāt* of His Book and His Messenger ﷺ (also praised them too). Allāh said,

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ﴾

﴾*And the foremost to embrace Islām of the Muhājirūn and the Anṣār and also those who followed them exactly. Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise).*﴿ [9:100],

﴿لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾

﴾*Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress.*﴿ [9:117], and,

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴾*(And there is also a share in this booty) for the poor Muhajirīn, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful. And those who, before them, had homes (in Al-Madīnah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that*﴿ [59:8-9].

The best comment on Allāh's statement,

﴿وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا﴾

﴾*...and have no jealousy in their breasts for that which they have been given*﴿

[1] Aḥmad 4:363.

is that it means, they do not envy the Muhājirīn for the rewards that Allāh gave them for their emigration. These *Āyāt* indicate that the Muhājirīn are better in grade than the Anṣār, and there is a consensus on this ruling among the scholars.

The Believers Who did not emigrate did not yet receive the Benefits of *Wilāyah*

Allāh said,

﴿وَالَّذِينَ ءَامَنُواْ وَلَمْ يُهَاجِرُواْ مَا لَكُم مِّن وَلَـٰيَتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُواْ﴾

﴾And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,﴿ [8:72].

This is the third category of believers, those who believed, but did not perform *Hijrah* and instead remained in their areas. They do not have any share in the war booty or in the fifth [designated for Allāh and His Messenger, the relatives of the Prophet ﷺ, the orphans, the poor and the wayfarer], unless they attend battle.

Imām Aḥmad recorded that Buraydah bin Al-Ḥaṣīb Al-Aslami said, "When the Messenger of Allāh ﷺ would send a commander with an expedition force or an army, he would advise him to have *Taqwā* of Allāh and be kind to the Muslims under his command. He used to say,

«اغْزُوا بِاسْمِ اللهِ فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ - فَأَيَّتُهُنَّ مَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ. ادْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَعْلِمْهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ، فَأَعْلِمْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ نَصِيبٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا، فَادْعُهُمْ إِلَى إِعْطَاءِ الْجِزْيَةِ. فَإِنْ أَجَابُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ أَبَوْا فَاسْتَعِنْ بِاللهِ ثُمَّ قَاتِلْهُمْ»

«Fight in the Name of Allāh, in the cause of Allāh. Fight those who disbelieve in Allāh. When you meet your Mushrik enemy, then call them to one of three choices, and whichever they agree

to, then accept it and turn away from them. Call them to embrace Islām, and if they agree, accept it from them and turn away from them. Then call them to leave their area and come to areas in which the Muhājirīn reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the Muhājirīn. If they refuse and decide to remain in their area, make known to them that they will be just like Muslim bedouins, and that Allāh's law applies to them just as it does to all believers. However, they will not have a share in the war booty or Fai' (booty without war), unless they perform Jihād along with Muslims. If they refuse all of this, then call them to pay the Jizyah, and if they accept, then take it from them and turn away from them. If they refuse all these [three] options, then trust in Allāh and fight them.»[1]

Muslim collected this *Ḥadith*.[2]

Allāh said next,

﴿وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ﴾

﴾*But if they seek your help in religion it is your duty to help them.*﴿

Allāh commands, if these bedouins, who did not perform *Hijrah*, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islām, unless they ask you to aid them against disbelievers with whom you have a fixed term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace. This was reported from Ibn 'Abbās.[3]

﴿وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

﴾*73. And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.*﴿

[1] Aḥmad 5:352.

[2] Muslim 3:1357.

[3] At-Ṭabari 14:83.

The Disbelievers are Allies of Each Other; the Muslims are not their Allies

After Allāh mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers. In his *Mustadrak*, Al-Ḥākim recorded that Usāmah said that the Prophet ﷺ said,

«لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا، وَلَا كَافِرٌ مُسْلِمًا»

«*No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.*»

The Prophet ﷺ recited this *Āyah*,

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

﴾*And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.*﴿

Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."[1] However, the following, from Usāmah bin Zayd, is in the Two *Ṣaḥīḥs*; the Messenger of Allāh ﷺ said,

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

«*Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.*»[2]

Allāh said next,

﴿إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

﴾*If you do not do so, there will be Fitnah and oppression on the earth, and a great corruption*﴿,

meaning, if you do not shun the idolators and offer your loyalty to the believers, *Fitnah* will overcome the people. Then confusion [polytheism and corruption] will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials [corruption and mischief] between people.

[1] Al-Ḥākim 2:240.

[2] *Fatḥ Al-Bāri* 12:51 and Muslim 3:1233.

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ ءَامَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝﴾

﴾74. And those who believed, and emigrated and strove hard in the cause of Allāh (Al-Jihād), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and a generous provision.﴿

﴾75. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.﴿

Believers in Truth

After Allāh affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allāh also affirmed the faith of the believers, just as mentioned in the beginning of this *Sūrah*, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties. Allah then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter. Just as Allāh said,

﴿وَالسَّابِقُونَ الْأَوَّلُونَ﴾

﴾And the foremost to embrace Islām...﴿ [9:100], until the end of the *Āyah*. He also said,

﴿وَالَّذِينَ جَاءُو مِن بَعْدِهِمْ﴾

﴾And those who came after them ...﴿ [59:10].

A *Ḥadīth* that is in the Two *Ṣaḥīḥs*, which is *Mutawātir* and has several authentic chains of narrations, mentions that the Messenger of Allāh ﷺ said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«*One will be in the company of those whom he loves.*»[1]

Another *Hadith* states,

«مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ»

«*He who loves a people is one of them*», and in another narration, he ﷺ said,

«حُشِرَ مَعَهُمْ»

«*...will be gathered with them (on the Day of Resurrection).*»[2]

Inheritance is for Designated Degrees of Relatives

Allāh said,

﴿وَأُوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾

﴾*But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh*﴿,

meaning, in Allāh's decision. This *Āyah* encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this *Āyah* to argue. According to Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah and several others,[3] this *Āyah* abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islām. So it applies to all relatives, and as for those who do not inherit, then this is supported by the *Ḥadīth*,

«إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ»

«*Indeed Allāh had alloted every right to the one who deserves it, so there may be no will for an heir.*»[4]

Therefore, this *Āyah* also includes those who have a fixed share of inheritance. Allāh knows best.

This is the end of the *Tafsīr* of *Sūrat Al-Anfāl*, all praise and thanks are for Allāh, in Him we trust, and He is sufficient for us, what an excellent supporter He is.

[1] *Fatḥ Al-Bārī* 10:573.

[2] Aṭ-Ṭabarānī 3:19.

[3] Aṭ-Ṭabarī 14:90.

[4] Abu Dāwud 3:291.

The *Tafsīr* of *Sūrat At-Tawbah* (Chapter - 9)

Which Was Revealed in Al-Madinah

الجزء العاشر ١٨٧ سورة التوبة

سُورَةُ التَّوْبَةِ

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ﴿٢﴾ وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ وَرَسُولُهُۥ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ﴿٣﴾ إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾

﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ﴿٢﴾﴾

﴾1. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the Mushrikīn (idolaters), with whom you made a treaty.﴿

﴾2. So travel freely (O Mushrikīn) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers.﴿

Why there is no *Basmalah* in the Beginning of This *Sūrah*

This honorable *Sūrah* (chapter 9) was one of the last *Sūrahs* to be revealed to the Messenger of Allāh ﷺ. Al-Bukhāri recorded that Al-Barā' said, "The last *Āyah* to be revealed was,

﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾

﴾*They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah."*﴿ [4:176],

while the last *Sūrah* to be revealed was *Barā'ah*."[1] The *Basmalah* was not mentioned in the beginning of this *Sūrah* because the Companions did not write it in the complete copy of the Qur'ān (*Muṣḥaf*) they collected, following the Commander of the faithful, 'Uthmān bin 'Affān, may Allāh be pleased with him.

The first part of this honorable *Sūrah* was revealed to the Messenger of Allāh ﷺ when he returned from the battle of Tabūk, during the *Ḥajj* season, which the Prophet ﷺ thought about attending. But he remembered that the idolators would still attend that *Ḥajj*, as was usual in past years, and that they perform *Ṭawāf* around the House while naked. He disliked to associate with them and sent Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, to lead *Ḥajj* that year and show the people their rituals, commanding him to inform the idolators that they would not be allowed to participate in *Ḥajj* after that season. He commanded him to proclaim,

﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ﴾

﴾*Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ)...*﴿,

to the people. When Abu Bakr had left, the Messenger ﷺ sent 'Ali bin Abu Ṭālib to be the one to deliver this news to the idolators on behalf of the Messenger ﷺ, for he was the Messenger's cousin. We will mention this story later.

Publicizing the Disavowal of the Idolators

Allāh said,

﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ﴾

﴾*Freedom from obligations from Allāh and His Messenger (ﷺ)*﴿,

is a declaration of freedom from all obligations from Allāh and His Messenger ﷺ,

﴿إِلَى ٱلَّذِينَ عَـٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ۝ فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ﴾

[1] *Fatḥ Al-Bāri* 8:167. This *Sūrah* was commonly called *Barā'ah*.

﴾*to those of the Mushrikīn, with whom you made a treaty. So travel freely (Mushrikīn) for four months (as you will) throughout the land*﴿ [9:1-2].

This *Āyah* refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allāh said,

﴿فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ﴾

﴾*So fulfill their treaty for them until the end of their term*﴿[9:4].

So whoever had a coventant with Allāh's Messenger ﷺ then it would last until its period expired, this was reported from Muḥammad bin Ka'b Al-Quraẓi and others. We will also mention a *Ḥadīth* on this matter.[1]

Abu Ma'shar Al-Madani said that Muḥammad bin Ka'b Al-Quraẓi and several others said, "The Messenger of Allāh ﷺ sent Abu Bakr to lead the *Ḥajj* rituals on the ninth year (of Hijrah). He also sent 'Ali bin Abi Ṭālib with thirty or forty *Āyāt* from *Barā'ah* (*At-Tawbah*), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these *Āyāt* on the day of *'Arafah* (ninth of Dhūl-Ḥijjah). The idolators were given twenty more days (till the end) of Dhūl-Ḥijjah, Muḥarram, Ṣafar, Rabī' Al-Awwal and ten days from Rabī' Ath-Thāni. He proclaimed to them in their camping areas, 'No *Mushrik* will be allowed to perform *Ḥajj* after this year, nor a naked person to perform *Ṭawāf* around the House.'"[2] So Allāh said,

﴿وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ﴿٣﴾﴾

[1] Aṭ-Ṭabari 14:106-102.

[2] Aṭ-Ṭabari 6:304. The chain of narrators is not authentic. Al-Bukhāri recorded a similar *Ḥadīth* with different wording. See no. 4363.

﴾*3. And a declaration from Allāh and His Messenger to mankind on the greatest day of Ḥajj that Allāh is free from obligations to the Mushrikīn and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allāh. And give tidings of a painful torment for those who disbelieve.*﴿

Allāh says, this is a declaration,

﴿مِّنَ اللَّهِ وَرَسُولِهِ﴾

﴾*from Allāh and His Messenger*﴿, and a preface warning to the people,

﴿يَوْمَ الْحَجِّ الْأَكْبَرِ﴾

﴾*on the greatest day of Ḥajj*﴿, the day of Sacrifice, the best and most apparent day of the *Ḥajj* rituals, during which the largest gathering confers.

﴿أَنَّ اللَّهَ بَرِيٓءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾

﴾*that Allāh is free from (all) obligations to the Mushrikīn and so is His Messenger.*﴿

also free from all obligations to them. Allāh next invites the idolators to repent,

﴿فَإِن تُبْتُمْ﴾

﴾*So if you repent*﴿, from the misguidance and *Shirk* you indulge in,

﴿فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ﴾

﴾*it is better for you, but if you turn away*﴿, and persist on your ways,

﴿فَاعْلَمُوٓا أَنَّكُمْ غَيْرُ مُعْجِزِى اللَّهِ﴾

﴾*then know that you cannot escape Allāh*﴿

Rather, Allāh is capable over you, and you are all in His grasp, under His power and will,

﴿وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾

﴾*And give tidings of a painful torment for those who disbelieve*﴿

earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter. Al-Bukhāri recorded that Abu Hurayrah said, "Abu Bakr sent me during that *Ḥajj* with those dispatched on the day of Sacrifice to declare in Minā that no *Mushrik* will be allowed to attend *Ḥajj* after that year, nor will a naked person be allowed to perform *Ṭawāf*."

Humayd said, "The Prophet ﷺ then sent 'Ali bin Abi Ṭālib and commanded him to announce *Barā'ah*." Abu Hurayrah said, "Ali publicized *Barā'ah* with us to the gathering in Minā on the day of Sacrifice, declaring that no *Mushrik* shall perform *Ḥajj* after that year, nor shall a naked person perform *Ṭawāf* around the House."[1] Al-Bukhāri also collected this *Ḥadīth* the this narration of which, Abu Hurayrah said, "On the day of *Naḥr*, Abu Bakr sent me along with other announcers to Minā to make a public announcement that 'No pagan is allowed to perform *Ḥajj* after this year, and no naked person is allowed to perform the *Ṭawāf* around the *Ka'bah*.' Abu Bakr was leading the people in that *Ḥajj* season, and in the year of 'The Farewell *Ḥajj*' when the Prophet ﷺ performed *Ḥajj*, no *Mushrik* performed *Ḥajj*.'"[2] This is the narration that Al-Bukhāri recorded in the Book on *Jihād*.

Muḥammad bin Isḥaq reported a narration from Abu Ja'far Muḥammad bin 'Ali bin Al-Ḥusayn who said, "When *Barā'ah* was revealed to Allāh's Messenger ﷺ, and he had sent Abu Bakr to oversee the *Ḥajj* rites for the people, he was asked, 'O Messenger of Allāh! Why not send this [message] to Abu Bakr?' So he ﷺ said,

«لَا يُؤَدِّي عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي»

«*It will not be accepted to have been from me if it is not from a man from my family.*»

Then he ﷺ called for 'Ali and said to him,

«اخْرُجْ بِهٰذِهِ الْقِصَّةِ مِنْ صَدْرِ بَرَاءَةَ وَأَذِّنْ فِي النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِمِنًى، أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ كَافِرٌ، وَلَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ،

[1] *Fatḥ Al-Bāri* 8:168.

[2] *Fatḥ Al-Bāri* 8:168.

وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ عَهْدٌ فَهُوَ لَهُ إِلَى مُدَّتِهِ»

«*Take this section from the beginning of Barā'ah and proclaim to the people on the day of the Sacrifice while they are gathered at Minā that no disbeliever will enter Paradise, no idolator will be permitted to perform Ḥajj after the year, there will be no Ṭawāf while naked, and whoever has a covenant with Allāh's Messenger, then it shall be valid until the time of its expiration.*»

'Ali rode the camel of Allāh's Messenger ﷺ named Al-'Aḍbā' until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, 'Are you here as a commander or a follower.' 'Ali replied, 'A follower.' They continued on. Abu Bakr lead the people in *Ḥajj* while the Arabs were camping in their normal locations from *Jāhiliyyah*. On the day of Sacrifice, 'Ali bin Abi Ṭālib stood and proclaimed, 'O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform *Ḥajj* next year, there shall be no *Ṭawāf* while naked, and whoever has a covenant with Allāh's Messenger ﷺ, then it shall be valid until its time of expiration.'

So no idolator performed *Ḥajj* after that year, *Ṭawāf* around the House while naked ceased. Then they returned to Allāh's Messenger ﷺ. So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration."[1]

﴿إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾﴾

﴾4. *Except those of the Mushrikīn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term. Surely, Allāh loves those who*

[1] Aṭ-Ṭabari 14:107. This narration is not authentic because it is *Mursal*. The text of the saying of the Prophet ﷺ is supported by a narration from Anas, recorded by At-Tirmidhi, under the *Tafsīr* of this *Sûrah*. The remainder of the narration is supported by others. The scholars explain the mention of the Prophet's family to mean that such representation was necessary when changing a treaty.

have Taqwā.›

Existing Peace Treaties remained valid until the End of Their Term

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months.

They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specifec limited term, then the longest it would extend was to the point of its agreed upon termination date. *Ḥadīths* in this regard preceeded. So anyone who had a treaty with Allāh's Messenger ﷺ, it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end. Allāh encouraged honoring such peace treaties, saying,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

‹*Surely, Allāh loves those who have Taqwā*› [9:4], who keep their promises.

﴿فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾﴾

‹*5. So when the Sacred Months have passed, then fight the Mushrikīn wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.*›

This is the *Āyah* of the Sword

Mujāhid, 'Amr bin Shu'ayb, Muḥammad bin Isḥāq, Qatādah, As-Suddī and 'Abdur-Raḥmān bin Zayd bin Aslam said that

the four months mentioned in this *Āyah* are the four-month grace period mentioned in the earlier *Āyah*,[1]

﴿فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ﴾

﴾*So travel freely for four months throughout the land.*﴿

Allāh said next,

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ﴾

﴾*So when the Sacred Months have passed...*﴿, meaning, 'Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allāh's statement next,

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ﴾

﴾*then fight the Mushrikīn wherever you find them*﴿, means, on the earth in general, except for the Sacred Area, for Allāh said,

﴿وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ﴾

﴾*And fight not with them at Al-Masjid Al-Harām, unless they fight you there. But if they attack you, then fight them.*﴿[2:191]

Allāh said here,

﴿وَخُذُوهُمْ﴾

﴾*and capture them*﴿, executing some and keeping some as prisoners,

﴿وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ﴾

﴾*and besiege them, and lie in wait for them in each and every ambush*﴿,

do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islām,

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

[1] At-Tabari 14:136-137.

﴾But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.﴿

Abu Bakr Aṣ-Ṣiddīq used this and other honorable *Āyāt* as proof for fighting those who refrained from paying the *Zakāh*. These *Āyāt* allowed fighting people unless, and until, they embrace Islām and implement its rulings and obligations. Allāh mentioned the most important aspects of Islām here, including what is less important. Surely, the highest elements of Islām after the Two Testimonials, are the prayer, which is the right of Allāh, the Exalted and Ever High, then the *Zakāh*, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allāh often mentions the prayer and *Zakāh* together. In the Two *Ṣaḥīḥs*, it is recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ»

«I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establish the prayer and pay the Zakāh.»[1]

This honorable *Āyah* (9:5) was called the *Āyah* of the Sword, about which Aḍ-Ḍaḥḥāk bin Muzāḥim said, "It abrogated every agreement of peace between the Prophet ﷺ and any idolator, every treaty, and every term." Al-'Awfi said that Ibn 'Abbās commented: "No idolator had any more treaty or promise of safety ever since *Sūrah Barā'ah* was revealed. The four months, in addition to, all peace treaties conducted before *Barā'ah* was revealed and announced had ended by the tenth of the month of Rabī' Al-Ākhir."[2]

﴿وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾﴾

﴾6. And if anyone of the Mushrikīn seeks your protection then

[1] *Fatḥ Al-Bāri* 1:95 and Muslim 1:53.

[2] At-Ṭabari 14:133.

grant him protection so that he may hear the Word of Allāh (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not.﴿

Idolators are granted Safe Passage if They seek It

Allāh said to His Prophet, peace be upon him,

﴾وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ﴿

﴾*And if anyone of the Mushrikīn*﴿, whom you were commanded to fight and We allowed you their blood and property,'

﴾اسْتَجَارَكَ﴿

﴾*seeks your protection*﴿, asked you for safe passage, then accept his request until he hears the Words of Allāh, the Qur'ān. Recite the Qur'ān to him and mention a good part of the religion with which you establish Allāh's proof against him,

﴾ثُمَّ أَبْلِغْهُ مَأْمَنَهُ﴿

﴾*and then escort him to where he can be secure*﴿ and safe, until he goes back to his land, his home, and area of safety,

﴾ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ﴿

﴾*that is because they are men who know not.*﴿

The *Āyah* says, 'We legislated giving such people safe passage so that they may learn about the religion of Allāh, so that Allāh's call will spread among His servants.'

Ibn Abi Najīḥ narrated that Mujâhid said that this *Āyah*, "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muḥammad). Therefore, he is safe until he comes to you, hears Allāh's Words and then proceeds to the safe area where he came from."[1] The Messenger of Allāh ﷺ used to thereafter grant safe passage to those who came to him for guidance or to deliver a message. On the day of Ḥudaybiyyah, several emissaries from Quraysh came to him, such as 'Urwah bin Mas'ūd, Mikraz bin Ḥafṣ, Suhayl bin 'Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the

[1] At-Ṭabari 14:139.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾ كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ ﴿٨﴾ ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ﴿١٠﴾ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَنُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾ أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾

great respect the Muslims had for the Prophet ﷺ, which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance. When Musaylimah the Liar sent an emissary to the Messenger of Allāh, he ﷺ asked him, "Do you testify that Musaylimah is a messenger from Allāh?" He said, "Yes." The Messenger of Allāh said,

«لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ عُنُقَكَ»

«I would have cut off your head, if it was not that emissaries are not killed.»[1]

That man, Ibn An-Nawwāḥah, was later beheaded when 'Abdullāh bin Mas'ūd was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allāh, Ibn Mas'ūd summoned him and said to him, "You are not delivering a message now!" He commanded that Ibn An-Nawwāḥah be decapitated, may Allāh curse him and deprive him of His mercy. In summary, those who come

[1] Ibn Hishām 4:247.

from a land at war with Muslims to the area of Islām, delivering a message, for business transactions, to negotiate a peace treaty, to pay the *Jizyah*, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا ٱسْتَقَٰمُوا لَكُمْ فَٱسْتَقِيمُوا لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾﴾

﴾*7. How can there be a covenant with Allāh and with His Messenger for the Mushrikīn except those with whom you made a covenant near Al-Masjid Al-Ḥarām (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves those who have Taqwā.*﴿

Affirming the Disavowel of the Idolators

Allāh mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ﴾

﴾*How can there be a covenant for the Mushrikīn?*﴿, a safe resort and refuge, while they persist in *Shirk* with Allāh, and disbelief in Him and His Messenger,

﴿إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾

﴾*except those with whom you made a covenant near Al-Masjid Al-Ḥarām*﴿,

on the day of Ḥudaybiyyah. Allāh said in another *Āyah* [concerning the day of Ḥudaybiyyah],

﴿هُمُ ٱلَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ﴾

﴾*They are the ones who disbelieved and hindered you from Al-Masjid Al-Ḥarām and detained the sacrificial animals, from reaching their place of sacrifice.*﴿ [48:25]

Allāh said next,

﴿فَمَا ٱسْتَقَٰمُوا لَكُمْ فَٱسْتَقِيمُوا لَهُمْ﴾

﴾So long as they are true to you, stand you true to them.﴿, if they keep the terms of the treaties you conducted with them, including peace between you and them for ten years,

﴿فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

﴾then stand you true to them. Verily, Allāh loves those who have Taqwā.﴿

The Messenger of Allāh ﷺ and the Muslims preserved the terms of the treaty with the people of Makkah from the month of Dhūl-Qa'dah in the sixth year [of Hijrah], until the Quraysh broke it and helped their allies, Banu Bakr, against Khuzā'ah, the allies of Allah's Messenger ﷺ. Aided by the Quraysh, Banu Bakr killed some of Bani Khuzā'ah in the Sacred Area! The Messenger of Allāh ﷺ led an invasion army in the month of Ramaḍān, of the eighth year, and Allāh opened the Sacred Area for him to rule over them, all thanks are due to Allāh. The Messenger of Allah ﷺ freed the Quraysh who embraced Islam after they were overpowered and defeated. These numbered around two thousands, and they were refered to by the name *'Ṭulaqā'* afterwards. Those among them who remained in disbelief and ran away from Allāh's Messenger ﷺ were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Ṣafwān bin Umayyah, 'Ikrimah bin Abi Jahl and many others. Allāh later on guided them to Islām, and they became excellent believers. Surely, Allāh is worthy of all praise for all His actions and decrees.

﴿كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ ﴿٨﴾﴾

﴾8. How? When if you are overpowered by them, they regard not the ties, either of kinship, (Ill) or of covenant (Dhimmah)? With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.﴿

Allāh encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their *Shirk* in Allāh and disbelief in Allāh's Messenger ﷺ. If these disbelievers have a chance to defeat Muslims, they will cause

great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows. 'Ali bin Abi Ṭalḥah, 'Ikrimah and Al-'Awfi narrated that Ibn 'Abbās said, "*Ill* means kinship, while, *Dhimmah* means covenant."[1] Aḍ-Ḍaḥḥāk and As-Suddi said similarly.[2]

﴿اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾﴾

﴾*9. They have purchased with the Āyāt of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do.*﴿

﴾*10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.*﴿

﴾*11. But if they repent, perform the Ṣalāh and give the Zakāh, then they are your brethren in religion. (In this way) We explain the Āyāt in detail for a people who know.*﴿

Allāh admonishes the idolators and encourages the believers to fight against them because,

﴿اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

﴾*They have purchased with the Āyāt of Allāh a little gain,*﴿

idolators exchanged following the *Āyāt* of Allāh with the lower affairs of life that they indulged in,

﴿فَصَدُّوا عَن سَبِيلِهِ﴾

﴾*and they hindered men from His way*﴿, trying to prevent the believers from following the truth,

﴿إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً﴾

﴾*evil indeed is that which they used to do. With regard to a believer, they respect not the ties, either of kinship or of covenant!*﴿ [9:9-10].

We explained these meanings before, as well as, the meaning of,

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ﴾

[1] Aṭ-Ṭabari 14:146.

[2] Aṭ-Ṭabari 14:147.

﴾But if they repent, perform the Ṣalāh...﴿

﴿وَإِن نَّكَثُوٓا۟ أَيْمَـٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَـٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَـٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ﴾

﴾12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief – for surely, their oaths are nothing to them – so that they may stop (evil actions).﴿

The Oaths of the Leaders of Disbelief mean nothing to Them

Allāh says, if the idolators with whom you conducted peace treaties for an appointed term break

﴿أَيْمَـٰنَهُم﴾

﴾*their oaths*﴿ meaning, terms of their treaties, and covenants

﴿وَطَعَنُوا۟ فِى دِينِكُمْ﴾

﴾*and attack your religion...*﴿ with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islām by way of criticism and disapproval, they are to be fought. This is why Allāh said afterwards,

﴿فَقَـٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَـٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ﴾

﴾*then fight (you) against the leaders of disbelief – for surely, their oaths are nothing to them – so that they may stop.*﴿

so that they may refrain from the disbelief, rebellion and the transgression they indulge in. Qatādah and others said that the leaders of disbelief were Abu Jahl, 'Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others. Al-A'mash narrated from Zayd bin Wahb from Ḥudhayfah; "The people of this *Āyah* were never fought again."[1] A similar statement was reported from 'Ali bin Abi Ṭālib, may Allāh be pleased with him. However, this *Āyah* is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this *Āyah* generally applies to

[1] Aṭ-Ṭabari 14:156.

سورة التوبة ١٨٩ الجزء العاشر

قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ
غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٥﴾ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟
مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ
وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ
أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ
أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ ﴿١٧﴾
إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ
أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ ۞ أَجَعَلْتُمْ سِقَايَةَ
ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿١٩﴾ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾

them and others as well, Allah knows best. Al-Walīd bin Muslim said that Ṣafwān bin 'Amr narrated that 'Abdur Raḥmān bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Shām, he advised them, "You will find some people with shaved heads. Therefore, strike the swords upon the parts that contain the devil, for by Allāh, it is better to me to kill one of these people than to kill seventy other men. This is because Allāh said,

﴿فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ﴾

﴾then fight (you) against the leaders of disbelief.﴿"

Ibn Abi Ḥātim collected it.[1]

﴿أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾ قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾

﴾13. Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers.﴿

[1] Ibn Abi Ḥātim 6:1761.

﴾14. *Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people,*﴿

﴾15. *And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.*﴿

Encouragement to fight the Disbelievers, and some Benefits of fighting Them

These *Āyāt* encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger ﷺ from Makkah. Allāh said in other *Āyāt*,

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ۝﴾

﴾*And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expell you; they were plotting and Allāh too was plotting; and Allāh is the best of those who plot.*﴿ [8:30],

﴿يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ﴾

﴾*...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord!*﴿ [60:1], and,

﴿وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا﴾

﴾*And verily, they were about to frighten you so much as to drive you out from the land.*﴿ [17:76]

Allāh's statement,

﴿وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ﴾

﴾*while they did attack you first*﴿, refers to the battle of Badr when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before. It was also said that these *Āyāt* refer to the idolators breaking the peace agreement with Muslims and

aiding Bani Bakr, their allies, against Khuzā'ah, the ally of the Messenger of Allāh ﷺ. This is why the Messenger of Allāh marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allāh.

Allāh said,

﴿أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ﴾

﴾Do you fear them? Allāh has more right that you should fear Him if you are believers.﴿

Allāh says here, 'Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.'

Allāh next said, while ordering the believers and explaining the wisdom of ordaining *Jihād* against them, all the while able to destroy their enemies with a command from Him,

﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۝١٤﴾

﴾Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.﴿

This *Āyah* includes all believers, even though Mujāhid, 'Ikrimah and As-Suddi said that it refers to Khuzā'ah.[1] Concerning the believers, Allah said;

﴿وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ﴾

﴾and remove the anger of their hearts﴿, then

﴿وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ﴾

﴾Allāh accepts the repentance of whom He wills﴿, from His servants,

﴿وَاللَّهُ عَلِيمٌ﴾

﴾Allāh is All-Knowing﴿, in what benefits His servants,

﴿حَكِيمٌ﴾

[1] Aṭ-Ṭabari 14:161.

﴾All-Wise﴿, in His actions and statements, whether narrative or legislative. Allāh does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

﴿أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾﴾

﴾16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought, and have not taken Walījah besides Allāh and His Messenger, and the believers. Allāh is well-acquainted with what you do.﴿

Among the Wisdom of *Jihād* is to test the Muslims

Allāh said,

﴿أَمْ حَسِبْتُمْ﴾

﴾Do you think﴿, O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent? This is why Allāh said next,

﴿وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً﴾

﴾while Allāh has not yet tested those among you who have striven hard and fought and have not taken Walījah besides Allāh and His Messenger, and the believers...﴿,

meaning, supporters and confidants. Rather, they are sincere for Allah and His Messenger ﷺ inwardly and outwardly.

Allāh also said;

﴿الٓمٓ ﴿١﴾ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾﴾

﴾Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make known those who are true, and will certainly make known those who are liars...﴿ [29:1-3],

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴾

﴾Do you think that you will enter Paradise before Allāh tests those of you who fought (in His cause) and (also) tests those who are patient?﴿[3:142], and,

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴾Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good﴿[3:179].

In summary, since Allāh legislated *Jihād* for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him. Allāh, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allāh knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allah's judgment and decision.

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ۝ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ۝﴾

﴾17. It is not for the Mushrikīn, to maintain the Masjids of Allāh, while they witness against themselves of disbelief. The works of such are in vain and in Fire shall they abide.﴿

﴾18. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give Zakāh and fear none but Allāh. It is they who are on true guidance.﴿

It is not for Idolators to maintain the *Masjids* of Allāh

Allāh says that it is not fitting that those who associate others with Allāh in worship should maintain the *Masjids* of Allāh that were built in His Name alone without partners. Those who read the *Āyah*, "*Masjid Allāh*", said that it refers to *Al-Masjid Al-Ḥarām*, the most honored *Masjid* on the earth,

which was built, from the first day, for the purpose of worshipping Allāh alone without partners. It was built by *Khalīl Ar-Raḥman* (the Prophet Ibrāhīm) peace be upon him. The idolators do this while they themselves testify to their disbelief with their statements and actions. As-Suddi said, "If you ask a Christian, 'What is your religion?', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a *Ṣābī'* and a *Mushrik*!'"[1]

﴿أُوْلَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ﴾

﴾*The works of such are in vain*﴿, because of their *Shirk*,

﴿وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ﴾

﴾*and in Fire shall they abide.*﴿

Allāh said in another *Āyah*,

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴾*And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those with Taqwa, but most of them know not.*﴿[8:34].

Believers are the True Maintainers of the *Masjids*

Allāh said,

﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

﴾*The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day.*﴿

Therefore, Allah testifies to the faith of those who maintain the *Masjids*.

'Abdur-Razzāq narrated that 'Amr bin Maymūn Al-Awdi said, "I met the Companions of the Prophet ﷺ and they were saying, 'The *Masjids* are the Houses of Allāh on the earth. It is a promise from Allāh that He is generous to those who visit Him in the *Masjids*.'" Allāh said next,

[1] At-Tabari 14:165.

﴿وَأَقَامَ الصَّلَوٰةَ﴾

﴾*perform the Ṣalāh*﴿, one of the major acts of worship practiced by the body,

﴿وَءَاتَى الزَّكَوٰةَ﴾

﴾*and give the Zakāh*﴿, which is the best act that benefits other people,

﴿وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴾*and fear none but Allāh*﴿, they fear only Allāh, the Exalted, and none else,

﴿فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴾*It is they who are on true guidance.*﴿

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said about Allāh's statement,

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴾*The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day;*﴿

"He who singles out Allāh (in worship), has faith in the Last Day." [And he said]; "He who believes in what Allāh has revealed,

﴿وَأَقَامَ الصَّلَوٰةَ﴾

﴾*perform the Ṣalāh*﴿, establishes the five daily prayers,

﴿وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴾*and fear none but Allāh.*﴿, worships Allāh alone.

﴿فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴾*it may be they who are on true guidance.*﴿

Allāh says, 'It is they who are the successful ones in truth.' Similarly, Allāh said to His Prophet ﷺ,

﴿عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴾*It may be that your Lord will raise you to Maqām Maḥmūd*﴿[17:79].

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا
نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ
وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ قُلْ إِن
كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ
تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ
فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ
كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ
تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا
وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾

Allāh says here, 'Your Lord (O Muhammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).' Every 'might' in the Qur'ān means 'shall'."[1]

﴿أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾﴿

﴾*19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Ḥarām as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the cause of Allāh? They are not equal before Allāh. And Allah guides not those people who are the wrongdoers.*﴿

﴾*20. Those who believed and emigrated and strove hard and fought in Allāh's cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful.*﴿

﴾*21. Their Lord gives them glad tidings of mercy from Him,*

[1] Aṭ-Ṭabari 14:167.

and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.﴾

﴿22. They will dwell therein forever. Verily, with Allāh is a great reward.﴾

Providing Pilgrims with Water and maintaining the Sacred *Masjid* are not equal to Faith and *Jihād*

In his *Tafsīr*, Al-'Awfī reported that Ibn 'Abbās explained this *Āyah*: "The idolators said, 'Maintaining *Al-Masjid Al-Harām* and providing water for pilgrims are better than embracing the faith and performing *Jihād*.' They used to boast and show off among the people because they claimed, they were the people and maintainers of *Al-Masjid Al-Ḥarām*. Allāh mentioned their arrogance and rejection (of the faith), saying to 'the people of *Al-Ḥaram*', who were idolators,

﴿قَدْ كَانَتْ ءَايَـٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ تَنكِصُونَ ۝٦٦ مُسْتَكْبِرِينَ بِهِۦ سَـٰمِرًا تَهْجُرُونَ ۝٦٧﴾

﴿Indeed My Āyāt used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the Qur'ān) by night.﴾ [23:66-67].

They used to boast about being those who maintained the Sacred Sanctuary,

﴿بِهِۦ سَـٰمِرًا﴾

﴿talking about it by night﴾. They used to talk about this by night while shunning the Qur'ān and the Prophet ﷺ. Allāh declared that faith and *Jihād* with the Prophet ﷺ are better than the idolators' maintaining *Al-Masjid Al-Ḥarām* and providing water for pilgrims. These actions – maintaining and serving Allāh's House – will not benefit them with Allāh because they associate others with Him. Allāh the Exalted said,

﴿لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ﴾

﴿They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.﴾

those who claimed they are the maintainers of the House. Allāh described them with injustice, on account of their *Shirk*,

and thus, their maintaining the *Masjid* will not avail them."[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This *Āyah* was revealed about Al-'Abbās bin 'Abdul-Muṭṭalib, for when he was captured in the battle of Badr, he said, 'If you rushed before us to embrace Islām, perform *Hijrah* and *Jihād*, we were maintaining *Al-Masjid Al-Ḥarām*, providing water for the pilgrims and setting the indebted free.' Allāh, the Exalted and Ever High, said,

﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ﴾

﴾*Do you consider the providing of drinking water to the pilgrims*﴿, until,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴾*and Allāh guides not those people who are the wrongdoers*﴿.

Allāh says, 'All these actions were performed while committing *Shirk*, and I do not accept the (good deeds) that are performed while in a state of *Shirk*.'"[2] Aḍ-Ḍaḥḥāk bin Muzāḥim said, "Muslims came to Al-'Abbās and his friends who were captured during the battle of Badr and admonished them for their *Shirk*. Al-'Abbās said, 'By Allāh! We used to maintain *Al-Masjid Al-Ḥaram*, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.' Allāh revealed this verse,

﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ﴾

﴾*Do you consider the providing of drinking water to the pilgrims...*﴿"[3]

There is a *Ḥadīth* [from the Prophet ﷺ] about the *Tafsīr* of this *Āyah* that we should mention. 'Abdur-Razzāq recorded that An-Nu'mān bin Bashīr said that a man said, "I do not care if I do not perform an action after embracing Islām other than providing drinking water for pilgrims [who visit the *Ka'bah* at Makkah]." Another man said, "I do not care if I do not perform an action after embracing Islām other than maintaining *Al-Masjid Al-Ḥaram*." A third man said, "*Jihād* in the cause of

[1] Aṭ-Ṭabari 14:170.

[2] Aṭ-Ṭabari 14:170.

[3] Aṭ-Ṭabari 14:172.

Allāh is more righteous than what you have said." 'Umar admonished them, "Do not raise your voices next to the *Minbar* of the Messenger of Allāh," and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet ﷺ and ask him." This verse was revealed,

﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ﴾

﴾*Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām*﴿, until,

﴿لَا يَسْتَوُونَ عِندَ اللَّهِ﴾

﴾*They are not equal before Allāh.*﴿[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾﴾

﴾*23. O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.*﴿

﴾*24. Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are rebellious.*﴿

The Prohibition of taking the Idolators as Supporters, even with Relatives

Allāh commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allāh warns,

[1] Muslim no. 1879.

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴾*You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a Rūḥ (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow.*﴿ [58:22]

Al-Ḥāfiẓ Al-Bayhaqi recorded that 'Abdullāh bin Shawdhab said, "The father of Abu 'Ubaydah bin Al-Jarrāḥ was repeatedly praising the idols to his son on the day of Badr, and Abu 'Ubaydah kept avoiding him. When Al-Jarrāḥ persisted, his son Abu 'Ubaydah headed towards him and killed him. Allāh revealed this *Āyah* in his case,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾

﴾*You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger.*"﴿[58:22][1]

Allāh commanded His Messenger ﷺ to warn those who prefer their family, relatives or tribe to Allāh, His Messenger and *Jihād* in His cause,

﴿قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا﴾

﴾*Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained*﴿, amassed and collected,

﴿وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا﴾

﴾*the commerce in which you fear a decline, and the dwellings in which you delight*﴿,

and prefer and love because they are comfortable and good. If

[1] Al-Bayhaqi 9:27. This is a *Mursal* narration.

all these things,

﴿أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا﴾

﴾are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait...﴿

for what will befall you of Allāh's punishment and torment,

﴿حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴾until Allāh brings about His decision. And Allāh guides not the people who are rebellious.﴿

Imām Aḥmad recorded that Zuhrah bin Ma'bad said that his grandfather said, "We were with the Messenger of Allāh ﷺ, while he was holding the hand of 'Umar bin Al-Khaṭṭab. 'Umar said, 'By Allāh! You, O Messenger of Allāh, are dearer to me than everything, except for myself.' The Messenger of Allāh ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ»

«None among you will attain faith until I become dearer to him than even himself.»

'Umar said, 'Verily, now, you are dearer to me than myself, by Allāh!' The Messenger of Allāh ﷺ said,

«الْآنَ يَا عُمَرُ»

«Now, O 'Umar!»"[1]

Al-Bukhāri also collected this *Ḥadīth*.[2] Imām Aḥmad and Abu Dāwud (this is the version of Abu Dāwud) recorded that Ibn 'Umar said, "I heard the Messenger of Allāh ﷺ saying,

«إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ بِأَذْنَابِ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ»

«If you transact in 'Iynah (a type of Ribā), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihād, Allāh will send on you disgrace that He will not remove until, you return to your religion.»"[3]

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[1] Aḥmad 4:336

[2] *Fatḥ Al-Bāri* 11:532.

[3] Aḥmad 2:42 and Abu Dāwud : 3462.

ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَاءُ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٢٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا
وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن
شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ قَاتِلُوا الَّذِينَ
لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ
﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى
الْمَسِيحُ ابْنُ اللَّهِ ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ
يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ قَاتَلَهُمُ
اللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾ اتَّخَذُوا أَحْبَارَهُمْ
وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا
لَّا إِلَٰهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

﴾25. Truly, Allāh has given you victory on many battlefields, and on the day of Ḥunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight﴿.

﴾26. Then Allāh did send down His Sakīnah (tranquillity) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers﴿.

﴾27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.﴿

The Outcome of Victory by Way of the Unseen Aid

Ibn Jurayj reported from Mujāhid that this was the first *Āyah* of *Barā'ah* in which Allāh, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger ﷺ. Allāh

mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Ḥunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allāh ﷺ Allāh then sent down His aid and support to His Messenger ﷺ and the believers who remained with him, so that they were aware that victory is from Allāh alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allāh's leave, and Allāh is ever with those who are patient. We will explain this subject in detail below, Allāh willing.

The Battle of Ḥunayn

The battle of Ḥunayn occurred after the victory of Makkah, in the month of Shawwāl of the eighth year of Hijrah. After the Prophet ﷺ conquered Makkah and things settled, most of its people embraced Islām and he set them free. News came to the Messenger of Allāh ﷺ that the tribe of Hawāzin were gathering their forces to fight him, under the command of Mālik bin 'Awf An-Naḍri, as well as, the entire tribe of Thaqīf, the tribes of Banu Jusham, Banu Sa'd bin Bakr, a few people of Awzā' from Banu Hilāl and some people from Bani 'Amr bin 'Āmir and 'Awf bin 'Āmir. They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allah ﷺ marched to meet them with the army that he brought to conquer Makkah, ten thousand from the Muhājirīn, the Anṣār and various Arab tribes. Along with them came the *Ṭulaqā'* numbering two thousand men. The Messenger ﷺ took them along to meet the enemy. The two armies met in Ḥumayn, a valley between Makkah and Aṭ-Ṭā'if.

The battle started in the early part of the morning, when the Huwāzin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwāzin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allāh described them. The Messenger of Allāh ﷺ remained firm in

his position while riding his mule, Ash-Shahbā'. He was leading his mule towards the enemy, while his uncle Al-'Abbās was holding its right-hand rope and [his cousin] Abu Sufyān bin Al-Ḥārith bin 'Abdul-Muṭṭalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allāh ﷺ was declaring his name aloud and saying,

«إِلَيَّ عِبَادَ اللهِ إِلَيَّ أَنَا رَسُولُ اللهِ»

«*O servants of Allāh! Come back to me! I am the Messenger of Allāh!*» He repeated these words,

«أَنَا النَّبِيُّ لَاكَذِبْ، أَنَا ابْنُ عَبْدِالْمُطَّلِبْ»

«*I am the Prophet, not lying! I am the son of Abdul-Muṭṭalib!*»

There remained between a hundred and eighty Companions with the Prophet ﷺ. These included Abu Bakr, 'Umar, Al-'Abbās, 'Ali, Al-Faḍl bin 'Abbās, Abu Sufyān bin Al-Ḥārith, Ayman the son of Umm Ayman and Usāmah bin Zayd. There were many other Companions, may Allāh be pleased with them. The Prophet ﷺ commanded his uncle Al-'Abbās, whose voice was rather loud, to call at the top of his voice, "O Companions of the Samurah [tree]" referring to the Muhājirīn and Anṣār who gave their pledge under the tree during the pledge of Riḍwān, not to run away and retreat. He also called, "O Companions of *Sūrat Al-Baqarah*." Upon hearing that, those heralded started saying, "Here we are! Here we are!" Muslims started returning in the direction of the Messenger of Allāh ﷺ. If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allāh ﷺ on foot. When a large crowd gathered around the Messenger of Allāh ﷺ, he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allāh,

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي»

«*O Allāh! Fulfill Your promise to me!*» Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat. The Muslims pursued the enemy, killing

and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allāh ﷺ.

In the Two *Ṣaḥīḥs*, it is recorded that Shu'bah said that Abu Isḥāq said that Al-Barā' bin 'Āzib said to a man who asked him, "O Abu 'Amārah! Did you run away during Ḥunayn and leave the Messenger of Allāh ﷺ?" Al-Barā' said, "But the Messenger of Allāh ﷺ did not run away. Hawāzin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawāzin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allāh ﷺ proclaiming, – while Abu Sufyān was holding the bridle of his white mule,

«أَنَا النَّبِيُّ لَا كَذِبْ - أَنَا ابْنُ عَبْدِالْمُطَّلِبْ»

«*I am the Prophet, not lying, I am the son of 'Abdul-Muṭṭalib!*»[1]

This shows the great courage on behalf of the Prophet ﷺ in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger ﷺ remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allāh ﷺ was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him. May Allāh's peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allāh and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions. Allāh said,

﴿ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ﴾

﴾*Then Allāh did send down His Sakīnah on His Messenger*﴿,

He sent down tranquillity and reassurance to His Messenger,

[1] *Fatḥ Al-Bārī* 6:81 and Muslim 3:1401. Most of what is mentioned in this section may be seen in these references.

﴿وَعَلَى الْمُؤْمِنِينَ﴾

﴾*and on the believers*﴿, who remained with him,

﴿وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا﴾

﴾*and sent down forces which you saw not,* ﴿ this refers to angels. Imām Abu Ja'far bin Jarīr [Aṭ-Ṭabari] said that Al-Qāsim narrated to them, that Al-Ḥasan bin 'Arafah said that Al-Mu'tamir bin Sulaymān said from 'Awf bin Abi Jamīlah Al-'Arabi who said that he heard 'Abdur-Raḥmān, the freed slave of Ibn Barthan saying, "A man who participated in Ḥunayn with the idolators narrated to me, 'When we met the Messenger of Allāh and his Companions on the day of Ḥunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allāh ﷺ. At that time, men with white handsome faces intercepted us and said: 'Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us.' "[1]

Allāh said,

﴿ثُمَّ يَتُوبُ اللَّهُ مِن بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾*Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.*﴿

Allāh forgave the rest of Huwāzin when they embraced Islām and went to the Prophet ﷺ, before he arrived at Makkah in the Ji'rānah area. This occurred twenty days after the battle of Ḥunayn. The Messenger ﷺ gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former. The Prophet ﷺ released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the *Ṭulaqā'*, so that their hearts would be inclined towards Islām. He gave each of them a hundred camels, and the same to Mālik bin 'Awf An-Naṣri whom he appointed chief of his people (Huwāzin) as he was before. Mālik bin 'Awf said a poem in which he praised the Messenger of Allāh ﷺ for his generosity and extraordinary courage.

[1] Aṭ-Ṭabari 14:186.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ۝ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ ۝﴾

﴾28. O you who believe! Verily, the Mushrikīn are impure. So let them not come near Al-Masjid Al-Ḥarām after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.﴿

﴾29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.﴿

Idolators are no longer allowed into *Al-Masjid Al-Ḥarām*

Allāh commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from *Al-Masjid Al-Ḥarām*. After the revelation of this *Āyah*, idolators were no longer allowed to go near the *Masjid*. This *Āyah* was revealed in the ninth year of Hijrah. The Messenger of Allāh ﷺ sent 'Alī in the company of Abu Bakr that year to publicize to the idolators that no *Mushrik* will be allowed to perform *Ḥajj* after that year, nor a naked person allowed to perform *Ṭawāf* around the House. Allāh completed this decree, made it a legislative ruling, as well as, a fact of reality. 'Abdur-Razzāq recorded that Jabir bin 'Abdullāh commented on the *Āyah*,

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا﴾

﴾O you who believe! Verily, the Mushrikīn are impure. So let them not come near Al-Masjid Al-Ḥarām after this year﴿

"Unless it was a servant or one of the people of *Dhimmah*."[1] Imām Abu 'Amr Al-Awzā'ī said, "Umar bin 'Abdul-'Azīz wrote

[1] 'Abdur-Razzāq 2:271.

(to his governors) to prevent Jews and Christians from entering the *Masjids* of Muslims, and he followed his order with Allāh's statement,

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾

﴾*Verily, the Mushrikīn are impure.*﴿

'Aṭā' said, "All of the Sacred Area [the *Ḥaram*] is considered a *Masjid*, for Allāh said,

﴿فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا﴾

﴾*So let them not come near Al-Masjid Al-Ḥarām (at Makkah) after this year.*﴿"

This *Āyah* indicates that idolators are impure and that the believers are pure. In the *Ṣaḥīḥ* is the following,

«الْمُؤْمِنُ لَا يَنْجُسُ»

«*The believer does not become impure.*»[1]

Allāh said,

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ﴾

﴾*and if you fear poverty, Allāh will enrich you, out of His bounty.*﴿

Muḥammad bin Isḥāq commented, "The people said, 'Our markets will be closed, our commerce disrupted, and what we earned will vanish.' So Allāh revealed this verse,

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ﴾

﴾*and if you fear poverty, Allāh will enrich you, out of His bounty*﴿, from other resources,

﴿إِن شَاءَ﴾

﴾*if He wills*﴿, until,

﴿وَهُمْ صَاغِرُونَ﴾

﴾*...and feel themselves subdued.*﴿

This *Āyah* means, 'this will be your compensation for the

[1] *Fath Al-Bāri* 3:150.

closed markets that you feared would result.' Therefore, Allāh compensated them for the losses they incurred because they severed ties with idolators, by the *Jizyah* they earned from the People of the Book."[1] Similar statements were reported from Ibn 'Abbas, Mujahid, 'Ikrimah, Sa'īd bin Jubayr, Qatādah and Aḍ-Ḍaḥḥāk and others.[2]

Allāh said,

﴿إِنَّ ٱللَّهَ عَلِيمٌ﴾

﴿*Surely, Allāh is All-Knowing*﴾, in what benefits you,

﴿حَكِيمٌ﴾

﴿*All-Wise*﴾, in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allāh compensated Muslims for their losses by the amount of *Jizyah* that they took from the people of *Dhimmah*.

The Order to fight People of the Scriptures until They give the *Jizyah*

Allāh said,

﴿قَـٰتِلُوا ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا ٱلْكِتَـٰبَ حَتَّىٰ يُعْطُوا ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَـٰغِرُونَ ﴿٢٩﴾﴾

﴿*Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.*﴾

Therefore, when People of the Scriptures disbelieved in Muḥammad ﷺ, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allāh's Law and

[1] At-Tabari 14:197.

[2] At-Tabari 14:193-196.

religion. Had they been true believers in their religions, that faith would have directed them to believe in Muḥammad ﷺ, because all Prophets gave the good news of Muḥammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allāh, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets ﷺ. Hence Allāh's statement,

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾

﴿Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture,﴾

This honorable *Āyah* was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allāh's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allāh commanded His Messenger ﷺ to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to *Jihād* announcing his intent and destination. The Messenger ﷺ sent his intent to various Arab areas around Al-Madīnah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madīnah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allāh ﷺ marched, heading towards Ash-Shām to fight the Romans until he reached Tabūk, where he set camp for about twenty days next to its water resources. He then prayed to Allāh for a decision and went back to Al-Madīnah because it was a hard year and the people were weak, as we will mention, Allāh willing.

Paying *Jizyah* is a Sign of *Kufr* and Disgrace

Allāh said,

﴿حَتَّىٰ يُعْطُوا الْجِزْيَةَ﴾

﴾until they pay the Jizyah﴿, if they do not choose to embrace Islām,

﴿عَن يَدٍ﴾

﴾with willing submission﴿, in defeat and subservience,

﴿وَهُمْ صَاغِرُونَ﴾

﴾and feel themselves subdued.﴿, disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of *Dhimmah* or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

«*Do not initiate the Salām to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.*»[1]

This is why the Leader of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of *Ḥadīth* narrated from 'Abdur-Raḥmān bin Ghanm Al-Ash'ari that he said, "I recorded for 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Shām: 'In the Name of Allāh, Most Gracious, Most Merciful. This is a document to the servant of Allāh 'Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not

[1] Muslim 4:1707.

prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors [of our houses of worship] for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit [or betrayal] against Muslims. We will not teach our children the Qur'ān, publicize practices of *Shirk*, invite anyone to *Shirk* or prevent any of our fellows from embracing Islām, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices [with prayer] at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to 'Umar, he added to it, 'We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our *Dhimmah* (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'"[1]

﴿وقالت اليهود عزير ابن الله وقالت النصارى المسيح ابن الله ذلك قولهم بأفواههم يضاهئون قول الذين كفروا من قبل قاتلهم الله أنى يؤفكون﴾

[1] *Al-Muhallā*, by Ibn Hazm 7:346

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

﴿30. And the Jews say: "Uzayr (Ezra) is the son of Allāh," and the Christians say: "The Messiah is the son of Allāh." That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. May Allāh fight them, how they are deluded away from the truth!﴾

﴿31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise and hallowed be He above what they associate (with Him)."﴾

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allāh the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allāh, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allāh is free of what they attribute to Him. As for the misguidance of Christians over 'Isā, it is obvious. This is why Allāh declared both groups to be liars,

﴿ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ﴾

﴿*That is their saying with their mouths*﴾, but they have no proof that supports their claim, other than lies and fabrications,

﴿يُضَاهِئُونَ﴾

﴿*resembling*﴾, imitating,

﴿قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ﴾

﴿*the saying of those who disbelieved aforetime.*﴾

They imitate the previous nations who fell into misguidance just as Jews and Christians did,

﴿قَاتَلَهُمُ اللَّهُ﴾

﴿*may Allāh fight them*﴾, Ibn 'Abbās said, "May Allāh curse them."

﴿أَنَّى يُؤْفَكُونَ﴾

﴾how they are deluded away from the truth!﴿ how they deviate from truth, when it is apparent, exchanging it for misguidance. Allāh said next,

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ﴾

﴾They took their rabbis and their monks to be their lords besides Allāh, and the Messiah, son of Maryam﴿ [9:31].

Imām Aḥmad, At-Tirmidhi and Ibn Jarir At-Ṭabari recorded a *Hadīth* via several chains of narration, from 'Adi bin Ḥatim, may Allāh be pleased with him, who became Christian during the time of *Jāhiliyyah*. When the call of the Messenger of Allāh ﷺ reached his area, 'Adi ran away to Ash Shām, and his sister and several of his people were captured. The Messenger of Allāh ﷺ freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allāh ﷺ. 'Adi, who was one of the chiefs of his people (the tribe of Ṭai') and whose father, Ḥātim Aṭ-Ṭā'i, was known for his generosity, went to Al-Madīnah. When the people announced his arrival, 'Adi went to the Messenger of Allāh ﷺ wearing a silver cross around his neck. The Messenger of Allāh ﷺ recited this *Ayah*;

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ﴾

﴾They took their rabbis and their monks to be their lords besides Allāh﴿.

'Adi commented, "I said, 'They did not worship them.'" The Prophet ﷺ said,

«بَلَى إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ»

«Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.»

The Messenger of Allāh ﷺ said to 'Adi,

«يَا عَدِيُّ مَا تَقُولُ؟ أَيُفِرُّكَ أَنْ يُقَالَ: اللهُ أَكْبَرُ؟ فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرَ مِنَ اللهِ؟ مَا يُفِرُّكَ؟ أَيُفِرُّكَ أَنْ يُقَالَ: لَا إِلَهَ إِلَّا اللهُ؟ فَهَلْ تَعْلَمُ مِنْ إِلَهٍ إِلَّا اللهُ؟»

«*O 'Adi what do you say? Did you run away (to Ash-Shām) so that 'Allahu Akbar' (Allāh is the Great) is not pronounced? Do you know of anything greater than Allāh? What made you run away? Did you run away so that 'Lā ilāha illallāh' is not pronounced? Do you know of any deity worthy of worship except Allāh?*»

The Messenger ﷺ invited 'Adi to embrace Islām, and he embraced Islām and pronounced the Testimony of Truth. The face of the Messenger of Allāh ﷺ beamed with pleasure and he said to 'Adi,

«إِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضَالُّونَ»

«*Verily, the Jews have earned the anger (of Allāh) and the Christians are misguided.*»[1]

Ḥudhayfah bin Al-Yamān, 'Abdullāh bin 'Abbās and several others said about the explanation of,

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ﴾

﴿*They took their rabbis and their monks to be their lords besides Allāh...*﴾

that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.[2] This is why Allāh said,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا﴾

﴿*while they were commanded to worship none but One God*﴾,

Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

﴿لَّا إِلَٰهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

﴿*None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).*﴾

Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of

[1] Aḥmad 4:378, *Tuḥfat Al-Aḥwadhi* 8:492 and Aṭ-Ṭabari 14:210.

[2] Aṭ-Ṭabari 14:212.

worship except Him.

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَـٰفِرُونَ ﴿٣٢﴾ هُوَ الَّذِى أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾﴾

﴾32. They want to extinguish Allâh's Light with their mouths, but Allâh will not allow except that His Light should be perfected even though the disbelievers hate (it).﴿

﴾33. It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the idolators hate (it).﴿

١٩٢

يُرِيدُونَ أَن يُطْفِـُٔوا نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ
أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ﴿٣٢﴾ هُوَ ٱلَّذِىٓ
أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ
كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾ ۞ يَـٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ
أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا
فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ
عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَظُهُورُهُمْ هَـٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ
تَكْنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ
شَهْرًا فِى كِتَـٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ
مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنفُسَكُمْ وَقَـٰتِلُوا ٱلْمُشْرِكِينَ كَآفَّةً كَمَا
يُقَـٰتِلُونَكُمْ كَآفَّةً وَٱعْلَمُوٓا أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾

People of the Scriptures try to extinguish the Light of Islâm

Allâh says, the disbelieving idolators and People of the Scriptures want to,

﴿أَن يُطْفِئُوا نُورَ اللَّهِ﴾

﴾extinguish the Light of Allâh﴿. They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allâh ﷺ was sent with. Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the

Messenger ﷺ was sent with will certainly shine and spread. Allāh replied to the idolators' desire and hope,

﴿وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

﴾but Allāh will not allow except that His Light should be perfected even though the disbelievers (Kāfirūn) hate (it)﴿ [9:32].

[Linguistincally] a *Kāfir* is the person who covers something. For instance, night is called *Kāfiran* [covering] because it covers things [with darkness]. The farmer is called *Kāfiran*, because he covers seeds in the ground. Allāh said in an *Āyah*,

﴿أَعْجَبَ الْكُفَّارَ نَبَاتُهُ﴾

﴾thereof the growth is pleasing to the [Kuffār] tillers﴿[57:20].

Islām is the Religion That will dominate over all Other Religions

Allāh said next,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

﴾It is He Who has sent His Messenger with guidance and the religion of truth.﴿

'Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger ﷺ came with. 'religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾

﴾to make it (Islām) superior over all religions﴿ It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ زَوَى لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا»

«Allāh made the eastern and western parts of the earth draw near for me [to see], and the rule of my Ummah will extend as far as I saw.»[1]

Imām Aḥmad recorded from Tamīm Ad-Dāri that he said, "I heard the Messenger of Allāh saying,

[1] Muslim 4:2215.

«لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللهُ بَيْتَ مَدَرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ، يُعِزُّ عَزِيزًا وَيُذِلُّ ذَلِيلًا، عِزًّا يُعِزُّ اللهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللهُ بِهِ الْكُفْرَ»

«This matter (Islām) will keep spreading as far as the night and day reach, until Allāh will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islām). Might with which Allāh elevates Islām (and its people) and disgrace with which Allāh humiliates disbelief (and its people).»

Tamīm Ad-Dari [who was a Christian before Islām] used to say, "I have come to know the meaning of this *Ḥadīth* in my own people. Those who became Muslims among them acquired goodness, honor and might. Disgrace, humiliation and *Jizyah* befell those who remained disbelievers."[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ (٣٤) يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ (٣٥)﴾

﴾34. O you who believe! Verily, there are many of the Aḥbār (rabbis) and the Ruhbān (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh. And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.﴿

﴾35. On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴿

Warning against Corrupt Scholars and Misguided Worshippers

As-Suddi said that the *Aḥbār* are Jewish rabbis, while the

[1] Aḥmad 4:103.

Ruhbān are Christian monks.[1] This statement is true, for *Aḥbār* are Jewish rabbis, just as Allāh said,

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ﴾

﴾*Why do not the Aḥbār (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things.*﴿ [5:63]

The *Ruhbān* are Christian monks or worshippers, while the '*Qissīsūn*' are their scholars. Allāh said in another *Āyah*,

﴿ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا﴾

﴾*This is because among them, there are Qissīsīn and Ruhbān…*﴿[5:82].

This *Āyah* warns against corrupt scholars and misguided worshippers. Sufyān bin 'Uyaynah said, "Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians." An authentic *Ḥadīth* declares,

«لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ»

«*You will follow the ways of those who were before you, step by step.*»

They asked, "Jews and Christians?" He ﷺ said,

«فَمَنْ؟»

«*Who else?*» In another narration, they asked, "Persia and Rome?" He said,

«فَمَنِ النَّاسِ إِلَّا هَؤُلَاءِ؟»

«*And who else if it was not them?*»[2]

These texts warn against imitating them in action and statement, for they, as Allāh stated,

﴿لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ﴾

﴾*devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh.*﴿

[1] Aṭ-Ṭabari 14:216.

[2] *Ash-Sharī'ah* p. 18.

They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property. For instance, the Jews were respected by the people of *Jāhiliyyah* and collected gifts, taxes and presents from them. When Allāh sent His Messenger ﷺ, the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allāh extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allāh, the Exalted.

Allāh said next,

﴿وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ﴾

﴿*and hinder (them) from the way of Allāh.*﴾

Therefore, they illegally devour people's property and hinder them from following the truth. They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness. The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

Torment of Those Who hoard Gold and Silver

Allāh said,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

﴿*And those who hoard [Kanz] gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.*﴾ [9:34].

This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt. Ibn Al-Mubārak once said, "What corrupted the religion, except kings and wicked *Aḥbār* and *Ruhbān*." As for *Kanz*, it refers to the wealth on which *Zakāh* has not been paid, according to Mālik, who narrated this from 'Abdullāh bin Dīnār from Ibn 'Umar.[1] Al-Bukhāri recorded that Az-Zuhri said that Khalid bin Aslam said that 'Abdullāh

[1] *Al-Muwaṭṭa*, 1:256.

bin 'Umar said, "This was before *Zakāh* was ordained. When *Zakāh* was ordained, Allāh made it a cleanser for wealth."[1] 'Umar bin 'Abdul-'Azīz and 'Irāk bin Mālik said that this *Āyah* was abrogated by Allāh's statement,

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً﴾

﴾Take Ṣadaqah (alms) from their wealth﴿

There are many *Ḥadīths* that admonish hoarding gold and silver. We will mention here some of these *Ḥadīths*.

'Abdur-Razzāq recorded a *Ḥadīth* from 'Ali about Allāh's statement,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ﴾

﴾And those who hoard up gold and silver... ﴿

'Ali said that the Prophet ﷺ said,

«تَبًّا لِلذَّهَبِ تَبًّا لِلْفِضَّةِ»

«Woe to gold! Woe to silver.»

He repeated this statement thrice, and this *Ḥadīth* was hard on the Companions of the Messenger of Allāh ﷺ, who said, "What type of wealth should we use?" 'Umar said, "I will find out for you," and he asked, "O Allāh's Messenger! Your statement was hard for your Companions. They asked, 'What wealth should we use?'" The Prophet ﷺ answered,

«لِسَانًا ذَاكِرًا وَقَلْبًا شَاكِرًا وَزَوْجَةً تُعِينُ أَحَدَكُمْ عَلَى دِينِهِ»

«A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.»[2]

Allāh's statement,

﴿يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَـٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾﴾

﴾On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure

[1] *Fatḥ Al-Bāri* 8:175.

[2] 'Abdur-Razzāq 2:263. There is a *Ḥadīth* recorded by At-Tirmidhi no. 3094, and others with similar meaning.

which you hoarded for yourselves. Now taste of what you used to hoard." ﴿

These words will be said to them as a way of admonishing, criticizing and mocking them. Allāh also said;

﴿ثُمَّ صُبُّوا فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ۝ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۝﴾

﴾*Then pour over his head the torment of boiling water. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!"*﴿ [44:48-49].

There is a saying that goes, "He who covets a thing and prefers it to Allāh's obedience, will be punished with it." Because hoarding money was better to these people than Allāh's pleasure, they were punished with it. For instance, Abu Lahab, may Allāh curse him, was especially active in defying the Messenger of Allāh ﷺ, and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life. Likewise, money was precious to those who hoarded it in this life. Therefore, money will produce the worst harm for them in the Hereafter, when it will be heated in the Fire of *Jahannam*, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it.

Imām Abu Ja'far Ibn Jarir recorded that Thawbān said that the Messenger of Allāh ﷺ used to declare,

«مَنْ تَرَكَ بَعْدَهُ كَنْزًا مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يَتْبَعُهُ وَيَقُولُ: وَيْلَكَ مَا أَنْتَ؟ فَيَقُولُ: أَنَا كَنْزُكَ الَّذِي تَرَكْتَهُ بَعْدَكَ وَلَا يَزَالُ يَتْبَعُهُ حَتَّى يُلْقِمَهُ يَدَهُ فَيُقَصْقِصَهَا ثُمَّ يُتْبِعُهَا سَائِرَ جَسَدِهِ»

«*Whoever leaves a treasure behind (on which he did not pay the Zakāh), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, 'Woe to you! Who are you?' The snake will say, 'I am your treasure that you left behind,' and will keep following him until the man gives it his hand; the snake will devour it and then*

devour his whole body.»

Ibn Hibbān also collected this *Hadīth* in his *Ṣaḥīḥ*. Part of this *Hadīth* was also collected in the Two *Ṣaḥīḥs* from Abu Hurayrah.[1] In his *Ṣaḥīḥ*, Muslim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ يَوْمَ الْقِيَامَةِ صَفَائِحُ مِنْ نَارٍ، فَيُكْوَى بِهَا جَنْبُهُ وَجَبْهَتُهُ وَظَهْرُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

«*Every man who does not pay the Zakāh due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.*»[2]

In the *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Zayd bin Wahb said, "I passed by Abu Dharr in the area of Rabadhah and asked him, 'What made you reside in this area?' He said, 'We were in Ash-Shām when I recited this *Āyah*,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

﴿*And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.*﴾

Mu'āwiyah said, 'This *Āyah* is not about us, it is only about the People of the Book.' So I (Abu Dharr) said, 'Rather, it is about us and them.'"[3]

﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾﴾

﴿*36. Verily, the number of months with Allāh is twelve months*

[1] Aṭ-Ṭabari 6:363, Ibn Hibbān: 803, Ibn Khuzaymah: 2255 and Al-Bukhāri: 4659.

[2] Muslim 2:682.

[3] *Fath Al-Bāri* 8:173.

(in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are sacred. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikīn idolaters collectively as they fight against you collectively. But know that Allāh is with those who have Taqwā.﴾

The Year consists of Twelve Months

Imām Aḥmad recorded that Abu Bakrah said that the Prophet ﷺ said in a speech during his *Ḥajj*,

«أَلَا إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ» ثم قال: «أَيُّ يَوْمٍ هَذَا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قلنا: بلى ثم قال: «أَيُّ شَهْرٍ هَذَا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ ذَا الحِجَّةِ؟» قلنا: بلى، ثم قال: «أَيُّ بَلَدٍ هَذَا؟» قلنا: الله ورسوله أعلم فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَتِ الْبَلْدَةَ؟» قلنا: بلى»

«*The division of time has turned to its original form which was current when Allāh created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession Dhūl-Qa'dah, Dhūl-Ḥijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumāda (Ath-Thaniyah) and Sha'bān.*" The Prophet then asked, «*What is the day today'?*» We said, "Allāh and His Messenger know better. He kept quiet until we thought that he might give that day another name. He said «*Isn't it the day of Naḥr?*» We replied, "Yes." He further asked, «*Which month is this?*» We again said, "Allāh and His Messenger know better," and he kept quiet and made us think that he might give it another name. Then he said, «*Isn't it the month of Dhūl-Ḥijjah?*» We replied, "Yes." He asked, «*What town is this?*» We said, "Allāh and His Messenger know better," and he kept quiet until we thought that he might change its name. He asked, «*Isn't*

this the (Sacred) Town?» We said, "Yes." He said,

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - وَأَحْسِبُهُ قَالَ - وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا لَا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا هَلْ بَلَّغْتُ؟ أَلَا لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ فَلَعَلَّ مَنْ يُبَلِّغُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ»

«Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will question you about your actions. Behold! Do not revert to misguidance after me by striking the necks of one another. Have I conveyed? It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.»[1]

Al-Bukhārī and Muslim collected this *Ḥadīth*.[2]

In a small book collected by Shaykh 'Alam ad-Dīn As-Sakhāwi, entitled, *Al-Mashhūr fi Asmā' Al-Ayām wash-Shuhūr*, he mentioned that Muḥarram is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not. The author said, "...and Ṣafar is so named because they used to leave their homes during that month for fighting and traveling. When saying '*Ṣafir*' a place, it means to leave it... Rabī' Al-Awwal is called that because they used to do *Irtibā'* in it, that is to maintain one's property... and Rabī' Al-Ākhir, was so named for the same reasons. Jumāda is called that because the water would dry up (*Jamūd*) then....They say Jumāda Al-Uwlā and Al-Awwal, or Jumāda Al-Ākhar or Al-Ākhirah. Rajab comes from *Tarjīb*, meaning to honor. Sha'bān because the tribes would separate and return to their homes. Ramaḍān was so named because of the severity of the *Ramḍā'* - that is - the heat, and they say that the branch *Ramaḍat* when it is thirsty...And the

[1] Aḥmad 5:37.

[2] *Fatḥ Al-Bāri* 8:175, 6:338 and 10:10 and Muslim 3:1305.

saying that it is a Name of Allāh is a mistake, for there is no proof or support for that..."

The Sacred Months

Allāh said,

﴿مِنْهَآ أَرْبَعَةٌ حُرُمٌ﴾

﴾*of them four are sacred*﴿. The Arabs used to consider these months sacred during the time of *Jāhiliyyah*, except for a group of them called *Al-Basl*, who held eight months of the year to be sacred as way of exaggeration in religion. The Prophet ﷺ said,

«ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

> «*Three are in succession; Dhūl-Qa'dah, Dhūl-Ḥijjah and Muḥarram, and (the fourth is) Rajab [of (the tribe of) Muḍar which comes between Jumāda (Ath-Thāni)] and Sha'bān*».

The Prophet ﷺ said "Rajab of Muḍar" to attest to the custom of Muḍar, in saying that Rajab is the month that is between Jumāda and Sha'bān, not as the tribe of Rabī'ah thought, that it is between Sha'bān and Shawwāl, which is Ramaḍān in the present calendar. The four Sacred Months were made four, three in succession and one alone, so that the *Ḥajj* and *'Umrah* are performed with ease. Dhūl-Qa'dah, the month before the *Ḥajj* month, was made sacred because they refrained from fighting during that month. Dhūl-Ḥijjah, the next month, was made sacred because it is the month of *Ḥajj*, during which they performed *Ḥajj* rituals. Muḥarram, which comes next, was made sacred so that they are able to go back to their areas in safety [after performing *Ḥajj*]. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform *'Umrah* and visit the House and then go back to their areas safely.

Allāh said next,

﴿ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ﴾

﴾*That is the right religion*﴿, that is the Straight Law, requiring implementing Allāh's order concerning the months that He made sacred and their true count as it was originally written by

Allāh. Allāh said,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴾*so wrong not yourselves therein*﴿ during these Sacred Months, for sin in them is worse than sin in other months. Likewise, sins in the Sacred City are written multiplied,

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾

> ﴾*...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment*﴿ [22:25].

Similarly, sin in general is worse during the Sacred Months 'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās said,

Allāh's statement,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ﴾

﴾*Verily, the number of months with Allāh...*﴿, is connected to

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴾*so wrong not yourselves therein*﴿, "In all (twelve) months. Allāh then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them."[1] Qatādah said about Allāh's statement,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴾*so wrong not yourselves therein*﴿, "Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allāh makes things graver than others as He will." He also said, "Allāh has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the *Masājid* above other areas of the earth, Ramaḍān and the Sacred Months above all months, Friday above the other days and *Laylatul-Qadr* (The Night of Decree) above all nights. Therefore, sanctify what Allāh has sanctified, for doing so is the practice of people of understanding and comprehension."

[1] Aṭ-Ṭabari 14:238.

Fighting in the Sacred Months

Allāh said,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً﴾

﴿*and fight against the idolators collectively*﴾, all of you,

﴿كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

﴿*as they fight against you collectively.*﴾, all of them,

﴿وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴿*But know that Allāh is with those who have Taqwā*﴾, and know that initiating battle during the Sacred Months is forbidden. Allāh said in other *Āyāt*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ﴾

> ﴿*O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the sacred month.*﴾ [5:2],

﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ﴾

> ﴿*The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qiṣāṣ). Then whoever transgresses the prohibition against you, you transgress likewise against him*﴾ [2:194], and,

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ﴾

> ﴿*Then when the Sacred Months have passed, kill the idolators...*﴾ [9:5].

As for Allāh's statement,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

> ﴿*And fight against the idolators collectively as they fight against you collectively*﴾,

it includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein. Allāh said in other *Āyāt*,

﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ﴾

سورة التوبة ١٩٣ الجزء العاشر

إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا
يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا عِدَّةَ مَا حَرَّمَ ٱللَّهُ
فَيُحِلُّوا مَا حَرَّمَ ٱللَّهُ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ وَٱللَّهُ
لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٣٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ
إِلَى ٱلْأَرْضِ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ
فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾
إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ
ٱلَّذِينَ كَفَرُوا ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ
يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا فَأَنزَلَ
ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا ٱلسُّفْلَىٰ
وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

﴾*The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qiṣāṣ)*﴿ [2:194], and,

﴾وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ﴿

﴾*And fight not with them at Al-Masjid Al-Ḥarām, unless they (first) fight you there. But if they attack you, then kill them.*﴿ [2:191].

As for the Messenger of Allāh ﷺ laying siege to Aṭ-Ṭā'if until the Sacred Month started, it was a continuation of the battle against Hawāzin and their allies from Thaqīf. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allah ﷺ marched to meet them and when they took refuge in Aṭ-Ṭa'if, the Prophet ﷺ laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger ﷺ broke the siege and went back (to Makkah). So fighting that carries over into it [the Sacred Month] is not the same as initiating warfare during it, Allāh knows best.

﴾إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا مَا حَرَّمَ ٱللَّهُ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٣٧﴾﴿

﴾37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.﴿

Admonishing the Preference of Opinion in a Religious Matter

Allāh admonishes the idolators for choosing their wicked opinions over Allāh's Law. They changed Allāh's legislation based upon their vain desires, allowing what Allāh prohibited and prohibiting what Allāh allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islām they innovated a change in the Sacred Month of Muḥarram, delaying it to the month of Ṣafar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allāh decided!

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on Allāh's statement,

﴿إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ﴾

﴾The postponing (of a Sacred Month) is indeed an addition to disbelief﴿,

"Junādah bin 'Awf bin Umayyah Al-Kināni, known as Abu Thumāmah, used to attend the *Ḥajj* season every year and declare, 'Abu Thumāmah is never rejected nor refuted!,' and he used to treat Ṣafar as sacred for people one year [and un-sanctify Muḥarram] and treat Muḥarram as sacred another year [and un-sanctify Ṣafar in that year]. This is why Allāh said,

﴿إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ﴾

﴾The postponing (of a Sacred Month) is indeed an addition to disbelief.﴿

Allāh says, They allow Muḥarram one year and make it sacred

another year."[1] Al-'Awfi narrated a similar statement from Ibn 'Abbās.[2] Layth bin Abi Sulaym narrated that Mujāhid said, "There was a man from Bani Kinānah who would attend the *Ḥajj* season every year riding his donkey. He would proclaim, 'O people! I am never rejected, denied or refuted in what I say. We made this coming Muḥarram sacred, and Ṣafar not!' The following year he would come again and declare the same words then say, 'We made this coming Ṣafar sacred and delayed Muḥarram (revoked its sanctity).' This is the meaning of Allāh's statement,

﴿لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ﴾

﴾in order to adjust the number of months forbidden by Allāh﴿,

to four months. Allāh says, 'They allow what Allāh disallowed by delaying the Sacred Month.'"[3] The idolators used to allow Muḥarram one year and sanctify Ṣafar in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify Muḥarram and continue the year, Ṣafar, Rabī', until the end of the year.

﴿يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ﴾

﴾They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful.﴿

Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, Muḥarram, and postpone and delay it another year to Ṣafar.

In his book of *Sīrah*, Imām Muḥammad bin Isḥāq presented a very useful beneficial discussion on this matter. He said; "The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allāh sanctified of them and sanctifying what Allāh allowed of them, was "Al-Qalammas". He was Hudhayfah bin 'Abd Fuqaym bin 'Adi bin

[1] Aṭ-Ṭabari 14:245.
[2] Aṭ-Ṭabari 14:246.
[3] Aṭ-Ṭabari 14:246.

'Amr bin Tha'labah bin Al-Ḥārith bin Mālik bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma'dd bin 'Adnān. His son 'Abbād maintained this practice, then after him his son Qala' bin 'Abbād did the same, Then his son Umayyah bin Qala', then his son 'Awf bin Umayyah, then his son Abu Thumāmah Junādah bin 'Awf. He was the last one of his sons (to continue this practice) before Islām. The Arabs used to gather around him when *Ḥajj* finished, and he would stand and give them a speech in which he sanctifies Rajab, Dhul-Qa'dah and Dhul-Ḥijjah. He would defer the sanctity of Muḥarram to Ṣafar one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allāh made sacred. Therefore, he would allow what Allāh prohibited and prohibit what Allāh allowed."[1] Allāh knows best.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

﴾38. O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world compared to the Hereafter.﴿

﴾39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is able to do all things.﴿

Admonishing clinging to Life rather than rushing to perform *Jihād*

Allāh admonishes those who lagged behind the Messenger of Allāh ﷺ in the battle of Tabūk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ﴾

[1] Ibn Hishām 1:45.

﴾*O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh*﴿,

if you are called to perform *Jihād* in the cause of Allāh,

﴾ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ﴿

﴾*you cling heavily to the earth?*﴿, reclining to remain in peace, shade and ripe fruits.

﴾أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ﴿

﴾*Are you pleased with the life of this world rather than the Hereafter?*﴿,

why do you do this, is it because you prefer this life instead of the Hereafter? Allāh next diminishes the eagerness for this worldly life and increases it for the Hereafter,

﴾فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ﴿

﴾*But little is the enjoyment of the life of this world compared to the Hereafter.*﴿

Imām Aḥmad recorded that Al-Mustawrid, a member of Bani Fihr, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هٰذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ؟»

«*The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry.*»

The Prophet ﷺ pointed with his index finger.[1]

Muslim collected this *Ḥadīth*.[2] Ath-Thawri narrated that Al-A'mash said about the *Āyah*,

﴾فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ﴿

﴾*But little is the enjoyment of the life of this world compared to the Hereafter.*﴿

"What compares to the provision a traveler takes." 'Abdul-'Azīz bin Abi Ḥāzim narrated that his father said, "When

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[1] Aḥmad 4:228.

[2] Muslim 4:2193.

'Abdul-'Azīz bin Marwān was dying he said, 'Bring the shroud I will be covered with so that I inspect it.' When it was placed before him, he looked at it and said, 'Is this what I will end up with from this life?' He then turned his back and cried, while saying, 'Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'"

Allah warns those who do not join *Jihād*,

﴿إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا﴾

﴾*If you march not forth, He will punish you with a painful torment*﴿

Ibn 'Abbās said, "Allāh's Messenger ﷺ called some Arabs to mobilize, but they lagged behind and Allāh witheld rain from coming down on them, and this was their torment."[1] Allāh said,

﴿وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ﴾

﴾*and will replace you by another people*﴿, who will give aid to His Prophet ﷺ and establish his religion. Allāh said in another *Āyah*,

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم﴾

﴾*And if you turn away (from the obedience to Allāh), He will exchange you for some other people and they will not be your likes.*﴿ [47:38]

﴿وَلَا تَضُرُّوهُ شَيْئًا﴾

﴾*and you cannot harm Him at all*﴿, you can never harm Allāh when you lag behind and stay away from joining *Jihād*,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾*and Allāh is able to do all things.*﴿ He is able to destroy the enemies without your help.

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ

[1] At-Ṭabari 14:255.

﴿هِىَ ٱلْعُلْيَا وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾

﴾40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His Sakīnah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.﴿

Allāh supports His Prophet ﷺ

Allāh said,

﴿إِلَّا تَنصُرُوهُ﴾

﴾*If you help him not*﴿, if you do not support His Prophet ﷺ, then it does not matter, for Allāh will help, support, suffice and protect him, just as He did,

﴿إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ﴾

﴾*when the disbelievers drove him out, the second of the two;*﴿

During the year of the *Hijrah*, the idolators tried to kill, imprison or expel the Prophet ﷺ, who escaped with his friend and Companion, Abu Bakr bin Abi Quḥāfah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madīnah. While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger ﷺ. The Prophet ﷺ kept reassuring him and strengthening his resolve, saying,

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا»

«*O Abu Bakr! What do you think about two, with Allāh as their third?*»[1]

Imam Aḥmad recorded from Anas that Abu Bakr said to him, "I said to the Prophet when we were in the cave, 'If any of

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[1] *Fatḥ Al-Bāri* 8:176.

them looks down at his feet, he will see us.' He said,

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا»

«*O Abu Bakr! What do you think about two with Allāh as their third?*»"[1] This is recorded in the Two *Ṣaḥīḥs*.[2]

This is why Allah said,

﴿فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ﴾

﴾*Then Allāh sent down His Sakīnah upon him*﴿

sent His aid and triumph to His Messenger ﷺ, or they say it refers to Abu Bakr,

﴿وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا﴾

﴾*and strengthened him with forces which you saw not*﴿, the angels,

﴿وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا﴾

﴾*and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost;*﴿

Ibn 'Abbās commented, "The word of those who disbelieved', is *Shirk*, while, 'The Word of Allāh' is '*Lā ilāha illallāh*.'"[3] It is recorded in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said, "The Messenger of Allāh ﷺ was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allāh?' The Prophet ﷺ said,

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ»

«*He who fights so that Allāh's Word is superior, then he fights in Allāh's cause.*»"[4] Allāh said next,

﴿وَاللَّهُ عَزِيزٌ﴾

﴾*and Allāh is All-Mighty*﴿, in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never

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[1] Aḥmad 1:4.

[2] *Fatḥ Al-Bāri* 7:11 and Muslim 4:1854.

[3] Aṭ-Ṭabari 14:261.

[4] *Fatḥ Al-Bāri* 1:286 and Muslim 3:1512.

انفروا خفافا وثقالا وجاهدوا بأموالكم وأنفسكم
في سبيل الله ذلكم خير لكم إن كنتم تعلمون ﴿٤١﴾
لو كان عرضا قريبا وسفرا قاصدا لاتبعوك ولكن بعدت
عليهم الشقة وسيحلفون بالله لو استطعنا لخرجنا
معكم يهلكون أنفسهم والله يعلم إنهم لكاذبون ﴿٤٢﴾
عفا الله عنك لم أذنت لهم حتى يتبين لك الذين
صدقوا وتعلم الكاذبين ﴿٤٣﴾ لا يستأذنك الذين
يؤمنون بالله واليوم الآخر أن يجاهدوا بأموالهم
وأنفسهم والله عليم بالمتقين ﴿٤٤﴾ إنما يستأذنك الذين
لا يؤمنون بالله واليوم الآخر وارتابت قلوبهم فهم
في ريبهم يترددون ﴿٤٥﴾ ۞ ولو أرادوا الخروج
لأعدوا له عدة ولكن كره الله انبعاثهم فثبطهم
وقيل اقعدوا مع القاعدين ﴿٤٦﴾ لو خرجوا فيكم
ما زادوكم إلا خبالا ولأوضعوا خلالكم يبغونكم
الفتنة وفيكم سماعون لهم والله عليم بالظالمين ﴿٤٧﴾

made to suffer injustice,

﴿حَكِيمٌ﴾

﴿*All-Wise*﴾, in His statements and actions.

﴿انفروا خفافا وثقالا وجاهدوا بأموالكم وأنفسكم في سبيل الله ذلكم خير لكم إن كنتم تعلمون ﴿٤١﴾﴾

﴿41. *March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.*﴾

Jihād is required in all Conditions

Sufyān Ath-Thawri narrated from his father from Abu Aḍ-Ḍuḥā, Muslim bin Ṣubayḥ, who said, "This *Āyah*,

﴿انفروا خفافا وثقالا﴾

﴿*March forth, whether you are light or heavy*﴾

was the first part to be revealed from *Sūrah Barā'ah*."[1] Mu'tamir bin Sulaymān narrated that his father said, "Haḍrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of *Jihād*) because they are ill or old. This *Āyah* was revealed,

﴿انفروا خفافا وثقالا﴾

[1] Aṭ-Ṭabari 14:270.

﴾March forth, whether you are light or heavy.﴿"[1]

Allāh commanded mass mobilization together with the Messenger of Allāh ﷺ for the battle of Tabūk, to fight the disbelieving, People of the Book, the Romans, Allāh's enemies. Allāh ordained that the believers all march forth with the Messenger ﷺ regardless whether they felt active, lazy, at ease or had difficult circumstances,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

﴾March forth, whether you are light or heavy﴿

'Ali bin Zayd narrated that Anas said that Abu Ṭalḥah commented (on this *Āyah*), "Whether you are old or young, Allāh did not leave an excuse for anyone." Abu Talḥah marched to Ash-Shām and fought until he was killed. In another narration, Abu Talḥah recited *Sūrah Barā'ah* until he reached this *Āyah*,

﴿انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾

﴾March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh.﴿

He then said, "I see that Allāh had called us to mobilize whether we are old or young. O my children! Prepare my supplies." His children said, 'May Allāh grant you His mercy! You conducted *Jihād* along with the Messenger of Allāh ﷺ until he died, then with Abu Bakr until he died, then with 'Umar until he died. Let us perform *Jihād* in your place." Abu Talḥah refused and he went to the sea [under the command of Mu'āwiyah] where he died. They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island.[2] As-Suddi said,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

﴾March forth, whether you are light or heavy﴿, whether you are rich, poor, strong, or weak. A man came forward, and he was fat, complained, and asked for permission to stay behind [from

[1] Aṭ-Ṭabari 14:266

[2] Ibn Abi Ḥātim 6:1802.

Jihād], but the Prophet ﷺ refused. Then this *Āyah*,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

﴾*March forth, whether you are light or heavy*﴿ was revealed, and it became hard on the people. So Allāh abrogated it with this *Āyah*,

﴿لَّيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾

﴾*There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger*﴿ [9:91]."

Ibn Jarīr said that Ḥibbān bin Zayd Ash-Shar'abi narrated to him, "We mobilized our forces with Ṣafwān bin 'Amr, who was the governor of Ḥimṣ towards the city of Ephsos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents of Damascus, riding on his animal. I said to him, 'O uncle! Allāh has given you an excuse (to lag behind).' He said, 'O my nephew! Allāh has mobilized us whether we are light or heavy. Verily, those whom Allāh loves, He tests them. Then to Allāh is their return and eternal dwelling. Allāh tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allāh, the Exalted and Most Honored, and worshipping none else.'"[1]

Next, Allāh encourages spending in His cause and striving with one's life in His pleasure and the pleasure of His Messenger ﷺ,

﴿وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴾*and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.*﴿

Allāh says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allāh will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter. The

[1] At-Ṭabari 14:264.

Prophet ﷺ said,

«تَكَفَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَنْزِلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

«*Allāh promised the Mujāhid in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.*»[1]

So Allāh said;

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴾*Jihād is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.*﴿[2:216]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said to a man,

«أَسْلِمْ»

«*Embrace Islām,*» but the man said, "I dislike doing so." The Messenger ﷺ said,

«أَسْلِمْ وَإِنْ كُنْتَ كَارِهًا»

«*Embrace Islām even if you dislike it*»."[2]

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾

﴾*42. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy themselves, and Allāh knows that they are liars.*﴿

[1] Muslim 4:1496.

[2] Aḥmad 3:109.

Why Hypocrites would not join in *Jihād*

Allāh admonishes those who lagged behind and did not join the Prophet ﷺ for the battle of Tabūk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

﴿لَوْ كَانَ عَرَضًا قَرِيبًا﴾

﴿*Had it been a near gain*﴾, booty right in front of them, according to Ibn 'Abbās,

﴿وَسَفَرًا قَاصِدًا﴾

﴿*and an easy journey*﴾, travel for only a short distance,

﴿لَّاتَّبَعُوكَ﴾

﴿*they would have followed you.*﴾ But,

﴿وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ﴾

﴿*the distance was long for them*﴾, to Ash-Shām,

﴿وَسَيَحْلِفُونَ بِاللَّهِ﴾

﴿*and they would swear by Allāh*﴾, when you return to them,

﴿لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ﴾

﴿*If we only could, we would certainly have come forth with you*﴾, had not there been a valid excuse, we would have gone out with you,

﴿يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾

﴿*They destroy themselves, and Allāh knows that they are liars.*﴾

﴿عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾ لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾﴾

﴿*43. May Allāh forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars?*﴾

﴾*44. Those who believe in Allāh and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is the All-Knower of those who have Taqwā.*﴿

﴾*45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.*﴿

Moderately criticizing the Prophet ﷺ for allowing the Hypocrites to stay behind

Ibn Abi Ḥātim recorded that 'Awn said, "Have you heard criticism softer than this, starting with forgiveness before criticism,

﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ﴾

﴾*May Allāh forgive you. Why did you grant them leave...*﴿?"[1]

Muwarriq Al-'Ijli and others said similarly.[2] Qatâdah said, "Allāh criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in *Sūrat An-Nūr,*

﴿فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ﴾

﴾*So if they ask your permission for some affairs of theirs, give permission to whom you will of them*﴿ [24:62]."[3]

'Aṭā' Al-Khurâsâni said similarly. Mujāhid said, "This *Āyah* was revealed about some people who said, 'Ask permission from the Messenger of Allāh ﷺ [to stay behind], and whether he agrees, or disagrees, remain behind!'"[4] Allāh said,

﴿حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟﴾

﴾*...until those who told the truth were manifest to you*﴿, in reference to valid excuses,

﴿وَتَعْلَمَ ٱلْكَـٰذِبِينَ﴾

[1] Ibn Abi Ḥātim 6:1805.

[2] Aṭ-Ṭabari 14:274.

[3] Aṭ-Ṭabari 14:273.

[4] Aṭ-Ṭabari 14:273.

﴾*and you had known the liars?*﴿

Allāh says, 'Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so,

Allāh asserts that none who believe in Allāh and His Messenger ﷺ seek his permission to remain behind from fighting,

﴿لَا يَسْتَـْٔذِنُكَ﴾

﴾*would not ask your leave*﴿, to stay behind from *Jihād*,

﴿الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ﴾

﴾*Those who believe in Allāh and the Last Day, to be exempted from fighting with their properties and their lives.*﴿

because they consider *Jihād* an act of worship. This is why when Allāh called them to perform *Jihād*, they obeyed and hasten to act in His obedience,

﴿وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ۝ إِنَّمَا يَسْتَـْٔذِنُكَ﴾

﴾*and Allāh is the All-Knower of those who have Taqwā. Those who ask your leave*﴿, to remain behind, without a valid excuse,

﴿الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴾*those who believe not in Allāh and the Last Day*﴿, they do not hope for Allāh's reward in the Hereafter for their good actions,

﴿وَارْتَابَتْ قُلُوبُهُمْ﴾

﴾*and whose hearts are in doubt*﴿, about the validity of what you brought them,

﴿فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ﴾

﴾*so in their doubts they waver.*﴿

They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those. Verily, those whom Allāh misguides, will never find a way for themselves to guidance.

﴿۞ وَلَوْ أَرَادُوا ٱلْخُرُوجَ لَأَعَدُّوا لَهُۥ عُدَّةً وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا مَعَ ٱلْقَٰعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّٰعُونَ لَهُمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٤٧﴾﴾

﴾46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home)."﴿

﴾47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allāh is the All-Knower of the wrongdoers.﴿

Exposing Hypocrites

Allâh said,

﴿وَلَوْ أَرَادُوا ٱلْخُرُوجَ﴾

﴾And if they had intended to march out,﴿, with you to participate in *Jihād*

﴿لَأَعَدُّوا لَهُۥ عُدَّةً﴾

﴾certainly, they would have made some preparation for it﴿

they would have prepared for such task,

﴿وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ﴾

﴾but Allāh was averse to their being sent forth﴿

Allâh hated that they should go with you,

﴿فَثَبَّطَهُمْ﴾

﴾so He made them lag behind, and stay away [from Jihād],

﴿وَقِيلَ ٱقْعُدُوا مَعَ ٱلْقَٰعِدِينَ﴾

﴾and it was said (to them): "Sit you among those who sit (at home)"﴿

as a part of what was decreed for them [not that He legislated that they stay behind]. Allâh then explained why He disliked

that they march with the believers, saying,

﴿لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا﴾

﴿Had they marched out with you, they would have added to you nothing except disorder﴾,

because they are cowards and failures,

﴿وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ﴾

﴿and they would have hurried about in your midst sowing sedition among you﴾

They would have rushed to spread false stories, hatred and discord among you,

﴿وَفِيكُمْ سَمَّاعُونَ لَهُمْ﴾

﴿and there are some among you who would have listened to them.﴾

who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers.

Muḥammad bin Isḥāq said, "Those who sought permission (from the Messenger ﷺ to lag behind) included some of the chiefs, such as 'Abdullāh bin Ubayy bin Salūl and Al-Jadd bin Qays, who were masters of their people. Allāh also made them lag behind because He knew that if they went along with the Messenger ﷺ they would sow sedition in his army." [1] There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable,

﴿وَفِيكُمْ سَمَّاعُونَ لَهُمْ﴾

﴿and there are some among you who would have listened to them﴾ [9:47].

Allāh next reminds of His perfect knowledge, saying,

﴿وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

[1] At-Ṭabarī 14:277. This narration is not authentic, it has been left here because it was the only one mentioned for the explanation.

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٨﴾ وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾ إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾ قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾

﴾And Allāh is the All-Knower of the wrongdoers.﴿

Allāh says that He knows what occurred, what will occur and if anything would have occurred, how it would occur, such as,

﴿لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا﴾

﴾Had they marched out with you, they would have added to you nothing except disorder,﴿

indicating what they would have done had they marched, even though they did not. Allāh said in similar *Āyāt*,

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴾But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.﴿ [6:28],

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا وَّهُم مُّعْرِضُونَ ﴿٢٣﴾﴾

﴾Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth)﴿ [8:23], and,

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾ وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾﴾

﴾*And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction. And indeed We would then have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the straight way*﴿ [4:66-68].

﴿لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَـٰرِهُونَ ﴿٤٨﴾﴾

﴾*48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allāh became manifest though they hated it.*﴿

Allāh encourages His Prophet ﷺ against hypocrites,

﴿لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ﴾

﴾*Verily, they had plotted sedition before, and had upset matters for you,*﴿

'For a long time,' Allāh says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.' This occurred soon after the Prophet ﷺ migrated to Al-Madīnah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madīnah waged war against the Messenger ﷺ. When Allāh gave victory to the Prophet ﷺ in Badr and raised high his word, 'Abdullāh bin Ubayy and his fellows said, "This [Islām] is a matter that has prevailed." They embraced Islām outwardly, and whenever Allāh elevated Islām and its people in might, hypocrites increased in rage and disappointment,

﴿حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَـٰرِهُونَ﴾

﴾*until the truth (victory) came and the decree of Allāh became manifest though they hated it.*﴿

﴿وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَـٰفِرِينَ ﴿٤٩﴾﴾

﴾*49. And among them is he who says: "Grant me leave and*

put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.﴿

Allāh says, some hypocrites say to you, O Muḥammad ﷺ,

﴿ائْذَن لِّي﴾

﴾*Grant me leave*﴿, to stay behind,

﴿وَلَا تَفْتِنِّي﴾

﴾*and put me not into trial.*﴿, if I go with you and see the women of the Romans. Allāh, the Exalted, replied,

﴿أَلَا فِي الْفِتْنَةِ سَقَطُوا﴾

﴾*Surely, they have fallen into trial*﴿

because of the statement they uttered. Muḥammad bin Isḥāq reported from Az-Zuhri, Yazīd bin Ruwmān, 'Abdullāh bin Abi Bakr, 'Āṣim bin Qatādah and several others that they said, "The Messenger of Allāh ﷺ said to Al-Jadd bin Qays from Bani Salimah,

«هَلْ لَكَ يَا جَدُّ الْعَامَ فِي جِلَادِ بَنِي الْأَصْفَرِ؟»

«*Would you like to fight the yellow ones (Romans) this year?*»

He said, 'O Allāh's Messenger! Give me permission (to remain behind) and do not cause *Fitnah* for me. By Allāh! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.' The Messenger of Allāh ﷺ turned away from him and said,

«قَدْ أَذِنْتُ لَكَ»

«*I give you permission.*» In Al-Jadd's case, this *Āyah* was revealed,

﴿وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلَا تَفْتِنِّي﴾

﴾*And among them is he who says: "Grant me leave and put me not into trial."*﴿

Therefore, Allāh says that the *Fitnah* that he fell into because of not joining the Messenger of Allāh ﷺ (in *Jihād*) and preferring his safety to the safety of the Messenger ﷺ is worse than the *Fitnah* that he falsely claimed to fear."[1] It was

[1] Aṭ-Ṭabari 14:287.

reported from Ibn 'Abbās, Mujāhid and several others that this *Āyah* was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah.[1] It is also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ asked,

«مَنْ سَيِّدُكُمْ يَا بَنِي سَلِمَةَ؟»

«Who is your chief, O Bani Salamah?»

They said, "Al-Jadd bin Qays, although we consider him a miser." The Messenger of Allah ﷺ said,

«وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ! وَلَكِنْ سَيِّدُكُمُ الْفَتَى الْجَعْدُ الْأَبْيَضُ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ»

«There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Barā' bin Ma'rūr.»[2]

Allāh said next,

﴿وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

﴾And verily, Hell is surrounding the disbelievers.﴿

and they will never be able to avoid, avert, or escape from it.

﴿إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ ۝ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝﴾

﴾50. If good befalls you, it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.﴿

﴾51. Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our Mawlā (protector)." And in Allāh let the believers put their trust.﴿

Allāh emphasizes the enmity that the hypocrites have for the Prophet ﷺ. If a blessing, such as victory and triumph over the enemies, is given to the Prophet ﷺ, thus pleasing him and his Companions, it grieves the hypocrites,

[1] At-Ṭabari 14:287.

[2] Al-Ḥākim 3:219.

﴿وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ﴾

﴿but if a calamity overtakes you, they say: "We took our precaution beforehand,"﴾,

they say, we took precautions when we did not join him,

﴿وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ﴾

﴿and they turn away rejoicing.﴾

Allāh directed His Prophet ﷺ to reply to the perfect enmity they have towards him,

﴿قُل﴾

﴿Say﴾, to them,

﴿لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾

﴿Nothing shall ever happen to us except what Allāh has ordained for us.﴾

for we are under His control and decree,

﴿هُوَ مَوْلَانَا﴾

﴿He is our Mawlā.﴾, Master and protector,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿And in Allah let the believers put their trust﴾ [9:51],

and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

﴿قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾﴾

﴿52. Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allāh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."﴾

﴿53. Say: "Spend willingly or unwillingly, it will not be

accepted from you. Verily, you are ever a people who are rebellious."﴿

﴾*54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh except in a lazy state, and that they offer not contributions but unwillingly.*﴿

Allāh said,

﴿قُلْ﴾

﴾*Say*﴿, O Muḥammad to them,

﴿هَلْ تَرَبَّصُونَ بِنَآ﴾

﴾*Do you wait for us*﴿, anything,

﴿إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ﴾

﴾*except one of the two best things*﴿, martyrdom or victory over you, according to the meaning given by Ibn 'Abbās, Mujāhid, Qatādah, and others.[1]

﴿وَنَحْنُ نَتَرَبَّصُ بِكُمْ﴾

﴾*while we await for you*﴿, that this will touch you,

﴿أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا﴾

﴾*either that Allah will afflict you with a punishment from Himself or at our hands*﴿, either capture or killing,

﴿فَتَرَبَّصُوٓا إِنَّا مَعَكُم مُّتَرَبِّصُونَ﴾

﴾*So wait, we too are waiting with you.*﴿

Allāh said next,

﴿قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا﴾

﴾*Say: Spend willingly or unwillingly*﴿, for whatever you spend either way,

﴿لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَـٰسِقِينَ﴾

﴾*it will not be accepted from you. Verily, you are ever a people*

[1] Aṭ-Ṭabari 14:292.

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فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم
بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾
وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ
قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ
أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ وَمِنْهُم مَّن يَلْمِزُكَ
فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا
هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ
وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ
وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾ ۞ إِنَّمَا ٱلصَّدَقَٰتُ
لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ
وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ
فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمُ
ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ
ءَامَنُوا۟ مِنكُمْ ۚ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

who are rebellious.﴾

Allāh mentions the reason behind not accepting their charity from them,

﴿إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ﴾

﴾*except that they disbelieved in Allāh and in His Messenger.*﴾

and the deeds are accepted if they are preceded with faith,

﴿وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ﴾

﴾*and that they came not to the Ṣalāh except in a lazy state.*﴾

Therefore, they neither have good intention nor eagerness to perform the acts [of faith],

﴿وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾﴾

﴾*And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.*﴾

The Truthful, to whom the Truth was revealed, Muḥammad, peace be upon him, said that Allāh does not stop giving rewards until you (believers) stop performing good deeds, and that Allāh is *Ṭayyib* [Good and Pure] and only accepts what is *Ṭayyib*. This is why Allāh does not accept charity or good

deeds from the people described in these *Āyāt*, because He only accepts it from those who have *Taqwa*.

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾﴾

﴿*55. So let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.*﴾

Allāh says to His Messenger ﷺ,

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ﴾

﴿*So let not their wealth nor their children amaze you...*﴾

In similar *Āyāt*, Allāh said,

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾﴾

﴿*And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting*﴾ [20:131], and,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾﴾

﴿*Do they think that in wealth and children with which We enlarge them, We hasten unto them with good things. Nay, but they perceive not.*﴾ [23:55-56].

Allāh said next,

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿*in reality Allāh's plan is to punish them with these things in the life of this world,*﴾

by taking the *Zakāh* due on their money from them and spending it in Allāh's cause, according to the meaning given by Al-Hasan Al-Basri.[1]

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[1] At-Tabari 14:296.

Allāh's statement,

﴿وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ﴾

﴾*and that their souls shall depart while they are disbelievers*﴿

means, so that when Allah brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe. We seek refuge from such an end, which includes being led astray gradually by these things which they have.

﴿وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ۝٥٦ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ۝٥٧﴾

﴾*56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).*﴿

﴾*57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.*﴿

Exposing Hypocrites' Fright and Fear

Allāh describes to His Prophet ﷺ the fright, fear, anxiety and nervousness of the hypocrites,

﴿وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ﴾

﴾*They swear by Allāh that they are truly of you*﴿, swearing a sure oath,

﴿وَمَا هُم مِّنكُمْ﴾

﴾*while they are not of you*﴿, in reality,

﴿وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ﴾

﴾*but they are a people who are afraid*﴿, and this is what made them swear.

﴿لَوْ يَجِدُونَ مَلْجَـًٔا﴾

﴾*Should they find a refuge*﴿, such as a fort in which they hide and fortify themselves,

﴿أَوْ مَغَٰرَٰتٍ﴾

﴿*or caves*﴾, in some mountains,

﴿أَوْ مُدَّخَلًا﴾

﴿*or a place of concealment*﴾, a tunnel or a hole in the ground, according to the explanation given by Ibn 'Abbās, Mujāhid and Qatādah,

﴿لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ﴾

﴿*they would turn straightway thereto with a swift rush*﴾

away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islām and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allāh's statement,

﴿لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ﴾

﴿*Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.*﴾

﴿وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ۝ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ﴾

﴿*58. And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!*﴾

﴿*59. Would that they were content with what Allāh and His Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger. We implore Allāh (to enrich us)."*﴾

Hypocrites question the Integrity of the Messenger ﷺ when distributing Alms

Allāh said next,

﴿وَمِنْهُم﴾

﴾*And of them*﴿, among the hypocrites,

﴾مَّن يَلْمِزُكَ﴿

﴾*who accuse you*﴿ or question your integrity,

﴾فِى﴿

﴾*concerning*﴿, division of,

﴾الصَّدَقَـٰتِ﴿

﴾*the alms*﴿, when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves. This is why,

﴾أُعْطُوا مِنْهَا﴿

﴾*If they are given*﴿ meaning, from the *Zakāh*,

﴾رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾﴿

﴾*They are pleased, but if they are not given thereof, behold! They are enraged!*﴿ [9:58],

angry for themselves. Qatādah commented on Allāh's statement,

﴾وَمِنْهُم مَّن يَلْمِزُكَ فِى الصَّدَقَـٰتِ﴿

﴾*And of them are some who accuse you concerning the alms.*﴿

"Allāh says, 'Some of them question your integrity in the matter of distribution of the alms.' We were told that a bedouin man, who had recently embraced Islām, came to the Prophet ﷺ, when he was dividing some gold and silver, and said to him, 'O Muḥammad! Even though Allāh commanded you to divide in fairness, you have not done so.' The Prophet of Allāh ﷺ said,

«وَيْلَكَ فَمَنْ ذَا الَّذِي يَعْدِلُ عَلَيْكَ بَعْدِي؟»

«*Woe to you! Who would be fair to you after me then?*»

The Prophet of Allāh ﷺ said next,

«احْذَرُوا هَذَا وَأَشْبَاهَهُ فَإِنَّ فِي أُمَّتِي أَشْبَاهُ هَذَا يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ فَإِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ»

‹Beware of this man and his likes! There are similar persons in my Ummah who recite the Qur'ān, but the Qur'ān will not go beyond their throat. If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.›

We were also told that the Prophet of Allāh ﷺ used to say,

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا أُعْطِيكُمْ شَيْئًا وَلَا أَمْنَعُكُمُوهُ إِنَّمَا أَنَا خَازِنٌ»

‹By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.›"[1]

This statement from Qatādah is similar to the *Ḥadīth* that the Two Shaykhs narrated from Abu Sa'īd about the story of Dhūl-Khuwayṣirah, whose name was Ḥurqūṣ. Ḥurqūṣ protested against the Prophet's division of the war spoils of Ḥunayn, saying, "Be fair, for you have not been fair!" The Prophet ﷺ said,

«لَقَدْ خِبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ»

‹I would have become a loser and a failure if I was not fair!›

The Messenger ﷺ said after that man left,

«إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّهُم شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ»

‹Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.›[2]

Allāh said next, while directing such people to what is more beneficial for them than their behavior,

﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾﴾

﴿Would that they were content with what Allāh and His

[1] Aṭ-Ṭabari 14:302.

[2] *Fatḥ Al-Bārī* 12:302 and Muslim 2:744.

Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger (from alms). We implore Allāh (to enrich us)."﴾

This honorable *Āyah* contains a gracious type of conduct and an honorable secret. Allāh listed; contentment with what He and His Messenger ﷺ give, trusting in Allāh alone – by saying;

﴿وَقَالُوا۟ حَسْبُنَا ٱللَّهُ﴾

﴿*and they had said: Allāh is sufficient for us*﴾, and hoping in Allāh alone, and He made these the indications of obedience to the Messenger ﷺ, adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

﴿۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ
وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾﴾

﴿*60. Aṣ-Ṣadaqāt (i.e., Zakāh) are only for the Fuqarā', and Al-Masākīn and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's cause, and for Ibn As-Sabīl; a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.*﴾

Expenditures of *Zakāh* (Alms)

After Allāh mentioned the protest that the ignorant hypocrites mentioned to the Prophet ﷺ about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allāh mentioned the expenditures of *Zakāh* in this *Āyah*, starting with the *Fuqarā'* (the poor) because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣri, Ibn Zayd and several others said that the *Faqīr* is a graceful person who does not ask anyone for anything, while the *Miskīn* is the one who follows[1] after people, begging. Qatādah said, "The *Faqīr* is the ill person, while the *Miskīn* is physically fit."[2] We will now mention the

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[1] Aṭ-Ṭabari 14:305-306.

[2] Aṭ-Ṭabari 14:306.

Ḥadīths about each of these eight categories

The *Fuqarā'* (Poor)

Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

«*The alms should not be given to the wealthy and the physically fit.*»

Aḥmad, Abu Dāwud and At-Tirmidhi collected this *Ḥadīth*.[1]

The *Masākīn* (Needy)

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ» قالوا: فمن المسكين يا رسول الله؟ قال: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

«*The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two*». They asked, "Then who is the needy person, O Allāh's Messenger!" He said, «*The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.*»

The Two Shaykhs collected this *Ḥadīth*[2]

Those employed to collect Alms

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allāh ﷺ, who are not allowed to accept any *Ṣadaqah*. Muslim recorded that 'Abdul-Muṭṭalib bin Rabī'ah bin Al-Ḥārith and Al-Faḍl bin Al-'Abbās went to the Messenger of Allāh ﷺ asking him to employ them to collect the alms. The Messenger ﷺ replied,

«إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ»

«*Verily, the alms are not allowed for Muḥammad nor the relatives of Muḥammad, for it is only the dirt that the people*

[1] Aḥmad 4:164, Abu Dāwud 2:285 and *Tuḥfat Al-Aḥwadhi* 3:317.

[2] *Fatḥ Al-Bāri* 3:399 and Muslim 2:719.

discard.»[1]

Al-Mu'allafatu Qulūbuhum

There are several types of *Al-Mu'allafatu Qulūbuhum*. There are those who are given alms to embrace Islām. For instance, the Prophet of Allāh ﷺ gave something to Safwān bin Umayyah from the war spoils of Ḥunayn, even though he attended it while a *Mushrik*. Ṣafwān said, "He kept giving me until he became the dearest person to me after he had been the most hated person to me."[2] Imām Aḥmad recorded that Ṣafwān bin Umayyah said, "The Messenger of Allāh ﷺ gave me (from the spoils of) Ḥunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me."[3] Muslim and At-Tirmidhi collected this *Ḥadīth*, as well.[4] Some of *Al-Mu'allafatu Qulūbuhum* are given from alms so that they become better in Islām and their heart firmer in faith. For instance, the Prophet ﷺ gave some of the chiefs of the *Ṭulaqā'* a hundred camels each after the battle of Ḥunayn, saying,

«إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يَكُبَّهُ اللهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ»

«*I give a man (from the alms) while another man is dearer to me than him, for fear that Allāh might throw him on his face in the fire of Jahannam.*»[5]

It is recorded in the Two *Ṣaḥīḥs* that Abu Sa'īd said that 'Ali sent the Messenger of Allāh ﷺ a gold nugget still in its dirt from Yemen. The Prophet ﷺ divided it between four men: Al-Aqra' bin Ḥābis, 'Uyaynah bin Badr, 'Alqamah bin 'Ulāthah and Zayd Al-Khayr, saying,

«أَتَأَلَّفُهُمْ»

«*To draw their hearts closer.*»[6] Some people are given because

[1] Muslim 2:752.
[2] Muslim 4:1806.
[3] Aḥmad 6:465.
[4] Muslim 4:1806 and *Tuḥfat Al-Aḥwadhi* 3:334.
[5] *Fatḥ Al-Bāri* 3:399.
[6] *Fatḥ Al-Bāri* 6:433 and Muslim 2:741.

some of his peers might embrace Islām, while others are given to collect alms from surrounding areas, or to defend Muslim outposts. Allāh knows best.

The Riqāb

Al-Ḥasan Al-Baṣri, Muqātil bin Ḥayyān, 'Umar bin 'Abdul-'Azīz, Sa'īd bin Jubayr, An-Nakha'ī, Az-Zuhri and Ibn Zayd said *Riqāb* means those slaves who make an agreement with the master to pay a certain ransom for their freedom."[1] Similar was reported from Abu Mūsā Al-Ash'ari.[2]

Ibn 'Abbās and Al-Ḥasan said, "It is allowed to use *Zakāh* funds to buy the freedom of slaves," indicating that '*Riqāb*' has more general meanings than merely giving money to slaves to buy their freedom or one's buying a slave and freeing him on an individual basis. A *Ḥadīth* states that for every limb [of the servant] freed, Allāh frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

﴿وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾﴾

﴾*And you will be requited nothing except for what you used to do.*﴿ [37:39]

Virtue of freeing Slaves

In the *Musnad*, there is a *Ḥadīth* from Al-Barā' bin 'Āzib that a man asked, "O Allāh's Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire." The Messenger of Allāh ﷺ said,

«أَعْتِقِ النَّسَمَةَ وَفُكَّ الرَّقَبَةَ»

«*Emancipate the person and free the neck (slave).*»

The man asked, "O Allāh's Messenger! Are they not one and the same?" He said,

«لَا، عِتْقُ النَّسَمَةِ أَنْ تُفْرِدَ بِعِتْقِهَا، وَفَكُّ الرَّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا»

«*No, you emancipate a person by freeing him on your own, but*

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[1] Aṭ-Ṭabari 14:317.

[2] Aṭ-Ṭabari 14:316.

you untie a neck (slave) by helping in its price.»[1]

Al-Ghārimūn (the Indebted)

There are several types of indebted persons. They include those who incur expenses in solving disputes between people, those who guarantee a loan that became due, causing financial strain to them, and those whose funds do not sufficiently cover their debts. It also includes those who indulged in a sin and repented from it. These types have a right to a part of alms [designated for *Al-Ghārimūn*].

Qabīṣah bin Mukhāriq Al-Hilāli said, "I carried a debt [resolving a dispute between people] and went to the Messenger of Allāh ﷺ asking him to help pay it. The Messenger ﷺ said,

«أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا»

«*Be patient until some alms are brought to us so that we give it to you.*» He then said,

«يَا قَبِيصَةُ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدِ ثَلَاثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكُ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَرَابَةِ قَوْمِهِ فَيَقُولُونَ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا»

«*O Qabīṣah! Begging is only allowed for three: a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops. A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood. And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, 'So-and-so was overcome by poverty.' This man is allowed to beg until he collects what sustains his livelihood. Other than these cases, begging is an unlawful amount that one*

[1] Aḥmad 4:299.

illegally devours.›

Muslim collected this *Ḥadīth*.[1]

Abu Sa'īd said, "During the time of the Messenger of Allāh ﷺ, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet ﷺ said,

«تَصَدَّقُوا عَلَيْهِ»

‹*Give him charity.*›

The people did that but the amount collected did not cover his debts. The Prophet ﷺ said to the man's debtors,

«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ»

‹*Take what was collected, you will have nothing beyond that.*›"

Muslim collected this *Ḥadīth*.[2]

In the Cause of Allāh

In the cause of Allāh is exclusive for the benefit of the fighters in *Jihād*, who do not receive compensation from the Muslim Treasury.

Ibn As-Sabīl (Wayfarer)

Ibn As-Sabīl is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the *Zakāh* for what suffices him to reach his destination, even if he had money there. The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the *Zakāh* money to suffice for his trip and back. This is proven in the *Āyah* as well as the following *Ḥadīth*. Imāms Abu Dāwud and Ibn Mājah recorded that Ma'mar said that Zayd bin Aslam said that 'Aṭā' bin Yasār said that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِخَمْسَةٍ: لِعَامِلٍ عَلَيْهَا، أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ، أَوْ غَارِمٍ، أَوْ غَازٍ فِي سَبِيلِ اللهِ، أَوْ مِسْكِينٍ تُصُدِّقَ عَلَيْهِ مِنْهَا فَأَهْدَى لِغَنِيٍّ»

‹*Ṣadaqah is not rightful for a wealthy person except in five*

[1] Muslim 2:722.

[2] Muslim 3:1161.

cases: those employed to collect it, one who bought a charity item with his money, a Ghârim (debtor), a fighter in the cause of Allāh, or a poor man who gets a part of the Zakāh so he gives it as a gift to a rich man.»[1]

Allāh's statement,

﴿فَرِيضَةً مِّنَ اللَّهِ﴾

﴾*a duty imposed by Allāh*﴿, means, a decision, decree and division ordained by Allāh,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴾*And Allāh is All-Knower, All-Wise*﴿, knowledgeable of all things outwardly and inwardly and what benefits His servants,

﴿حَكِيمٌ﴾

﴾*All-Wise*﴿, in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

﴿وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾﴾

﴾*61. And among them are men who annoy the Prophet and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger, will have a painful torment.*﴿

Hypocrites annoy the Prophet ﷺ

Allāh says, some hypocrites bother the Messenger of Allāh ﷺ by questioning his character, saying,

﴿هُوَ أُذُنٌ﴾

﴾*he is (lending his) ear*﴿, to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Similar was reported from Ibn 'Abbās, Mujāhid and Qatādah.[2] Allāh said,

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[1] Abu Dāwud 2:288 and Ibn Mājah 1:590.

[2] Aṭ-Ṭabari 14:326. This narration is *Mursal*.

﴿قُلْ أُذُنُ خَيْرٍ لَّكُمْ﴾

﴾*Say: "He listens to what is best for you"*﴿, he knows who's saying the truth and who is lying,

﴿يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾

﴾*he believes in Allāh; has faith in the believers*﴿, he believes the believers,

﴿وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا۟ مِنكُمْ﴾

﴾*and is a mercy to those of you who believe"*﴿, and a proof against the disbelievers,

﴿وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴾*But those who annoy Allāh's Messenger, will have a painful torment.*﴿

سورة التوبة ١٩٧ الجزء العاشر

يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ
أَن يُرْضُوهُ إِن كَانُوا۟ مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ
مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا
ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ ٱلْمُنَٰفِقُونَ
أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ قُلِ ٱسْتَهْزِءُوٓا۟
إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِن سَأَلْتَهُمْ
لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ
وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم
بَعْدَ إِيمَٰنِكُمْ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ
بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ
بَعْضُهُم مِّنۢ بَعْضٍ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ
عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ
إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ﴿٦٧﴾ وَعَدَ ٱللَّهُ
ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ
فِيهَا هِىَ حَسْبُهُمْ وَلَعَنَهُمُ ٱللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

﴿يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا۟ مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴿٦٣﴾﴾

﴾*62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger, if they are believers.*﴿

﴾*63. Know they not that whoever opposes and shows hostility to Allāh and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.*﴿

Hypocrites revert to Lies to please People

Qatādah said about Allāh's statement,

﴿يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ﴾

﴾They swear by Allāh to you (Muslims) in order to please you﴿

"A hypocrite man said, 'By Allāh! They (hypocrites) are our chiefs and masters. If what Muḥammad says is true, they are worse than donkeys.' A Muslim man heard him and declared, 'By Allāh! What Muḥammad says is true and you are worse than a donkey!' The Muslim man conveyed what happened to the Prophet ﷺ who summoned the hypocrite and asked him,

«مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ؟»

«*What made you say what you said*»? That man invoked curses on himself and swore by Allāh that he never said that. Meanwhile, the Muslim man said, 'O Allāh! Assert the truth of the truthful and expose the lies of the liar.' Allāh revealed this Verse."[1] Allāh's statement,

﴿أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ﴾

﴾Know they not that whoever opposes and shows hostility to Allāh and His Messenger,﴿

means, have they not come to know and realize that those who defy, oppose, wage war and reject Allāh, thus becoming on one side while Allāh and His Messenger ﷺ on another side,

﴿فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا﴾

﴾certainly for him will be the fire of Hell to abide therein﴿, in a humiliating torment,

﴿ذَلِكَ الْخِزْيُ الْعَظِيمُ﴾

﴾That is the extreme disgrace﴿[9:63], that is the greatest disgrace and the tremendous misery.

﴿يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ۝﴾

﴾64. The hypocrites fear lest a Sūrah should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."﴿

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[1] At-Tabari 14:329.

The Hypocrites fear Public Exposure of Their Secrets

Mujāhid said, "The hypocrites would say something to each other then declare, 'We wish that Allāh does not expose this secret of ours.'"[1] There is a similar *Āyah* to this one, that is, Allāh's statement,

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ ٱلْمَصِيرُ﴾

﴿*And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!*﴾ [58:8].

Allāh said in this *Āyah*,

﴿قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ﴾

﴿*Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."*﴾,

He will expose and explain your reality to His Messenger ﷺ through revelation. Allāh said in other *Āyāt*,

﴿أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَـٰنَهُمْ ۝﴾

﴿*Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills?*﴾ [47:29], until,

﴿وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ﴾

﴿*but surely, you will know them by the tone of their speech!*﴾[47:30].

This is why, according to Qatādah, this *Sūrah* is called *'Al-Fāḍiḥah'* (the Exposing), because it exposed the hypocrites.[2]

﴿وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِٱللَّهِ وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ۝ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ۝﴾

[1] Aṭ-Ṭabari 14:331.

[2] Aṭ-Ṭabari 14:332.

﴾*65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"*﴿

﴾*66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others among you because they were criminals.*﴿

The Hypocrites rely on False, Misguided Excuses

'Abdullāh bin 'Umar said, "During the battle of Tabūk, a man was sitting in a gathering and said, 'I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.' A man in the *Masjid* said, 'You lie. You are a hypocrite, and I will surely inform the Messenger of Allāh. ﷺ' This statement was conveyed to the Messenger of Allah ﷺ and also a part of the Qur'ān was revealed about it.'" 'Abdullāh bin 'Umar said, "I have seen that man afterwards holding onto the shoulders of the Messenger's camel while stones were falling on him, declaring, 'O Allāh's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allāh ﷺ was reciting,

﴿أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ﴾

﴾*"Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"*﴿ [9:65]."[1]

Allāh said,

﴿لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ﴾

﴾*Make no excuse; you disbelieved after you had believed.*﴿

on account of your statement and mocking,

﴿إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً﴾

﴾*If We pardon some of you, We will punish others among you*﴿

for not all of you will be forgiven, some will have to taste the torment,

﴿بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾

﴾*because they were criminals*﴿, they were criminals because of this

[1] Aṭ-Ṭabari 14:333.

terrible, sinful statement.

﴿ٱلْمُنَـٰفِقُونَ وَٱلْمُنَـٰفِقَـٰتُ بَعْضُهُم مِّنۢ بَعْضٍ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ إِنَّ ٱلْمُنَـٰفِقِينَ هُمُ ٱلْفَـٰسِقُونَ ﴿٦٧﴾ وَعَدَ ٱللَّهُ ٱلْمُنَـٰفِقِينَ وَٱلْمُنَـٰفِقَـٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَـٰلِدِينَ فِيهَا هِىَ حَسْبُهُمْ وَلَعَنَهُمُ ٱللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾﴾

﴾67. *The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the rebellious.*﴿

﴾68. *Allāh has promised the hypocrites – men and women – and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment.*﴿

Other Characteristics of Hypocrites

Allāh admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

﴿يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ﴾

﴾*they enjoin evil, and forbid the good, and they close their hands*﴿, from spending in Allāh's cause,

﴿نَسُوا۟ ٱللَّهَ﴾

﴾*They have forgotten Allāh*﴿, they have forgotten the remembrance of Allāh,

﴿فَنَسِيَهُمْ﴾

﴾*so He has forgotten them.*﴿, by treating them as if He has forgotten them. Allāh also,

﴿وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا﴾

﴾*And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours*﴿ [45:34].

Allāh said,

﴿إِنَّ ٱلْمُنَـٰفِقِينَ هُمُ ٱلْفَـٰسِقُونَ﴾

﴾*Verily, the hypocrites are the rebellious*﴿

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُم بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

the rebellious from the way of truth who embrace the wicked way,

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ﴾

﴿*Allāh has promised the hypocrites – men and women – and the disbelievers, the fire of Hell*﴾, on account of their evildoing mentioned here,

﴿خَالِدِينَ فِيهَا﴾

﴿*therein shall they abide.*﴾, for eternity, they and the disbelievers,

﴿هِيَ حَسْبُهُمْ﴾

﴿*It will suffice them.*﴾, as a torment,

﴿وَلَعَنَهُمُ اللَّهُ﴾

﴿*Allāh has cursed them*﴾, He expelled and banished them [from His mercy],

﴿وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

﴿*and for them is the lasting torment.*﴾

﴿كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُم بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾﴾

﴿*69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you*

indulged in play and pastime as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.﴾

Allāh says, these people were touched by torment in this life and the Hereafter, just as those before them. Allāh's statement,

﴿بِخَلَٰقِهِمْ﴾

﴾*their portion*﴿, means, [they mocked] their religion, according to Al-Ḥasan Al-Baṣri.[1] Allāh's statement,

﴿وَخُضْتُمْ كَالَّذِى خَاضُوٓا۟﴾

﴾*and you indulged in play and pastime as they indulged in play and pastime*﴿, indulged in lies and falsehood,

﴿أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ﴾

﴾*Such are they whose deeds are in vain*﴿, their deeds are annulled; they will not acquire any rewards for them because they are invalid,

﴿فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

﴾*in this world and in the Hereafter. Such are they who are the losers.*﴿

because they will not acquire any rewards for their actions. Ibn 'Abbās commented, "How similar is this night to the last night,

﴿كَٱلَّذِينَ مِن قَبْلِكُمْ﴾

﴾*Like those before you...*﴿ These are the Children of Israel, with whom we were compared. The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّهُمْ حَتَّى لَوْ دَخَلَ الرَّجُلُ مِنْهُمْ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ»

«*By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!*»"[2]

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

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[1] Aṭ-Ṭabari 14:343.

[2] Aṭ-Ṭabari 14:342.

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتْبَعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، وَبَاعًا بِبَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ» قالوا: ومن هم يا رسول الله، أهل الكتاب؟ قال: «فَمَنْ؟»

«*By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.*» They asked, "Who, O Allāh's Messenger, the People of the Book?" He said, «*Who else?*»"[1]

This *Ḥadīth* is similar to another *Ḥadīth* collected in the *Ṣaḥīḥ*.

﴿أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾﴾

﴾*70. Has not the story reached them of those before them? – The people of Nūh, 'Ād, Thamūd, the people of Ibrāhīm, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.*﴿

Advising the Hypocrites to learn a Lesson from Those before Them

Allāh advises the hypocrites who reject the Messengers,

﴿أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ﴾

﴾*Has not the story reached them of those before them?*﴿

have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

﴿قَوْمِ نُوحٍ﴾

﴾*The people of Nūh*﴿, and the flood that drowned the entire population of the earth, except those who believed in Allāh's servant and Messenger Nūh, peace be upon him,

[1] Aṭ-Ṭabarī 14:342.

﴿وَعَادٍ﴾

﴾and 'Ād﴿, who perished with the barren wind when they rejected Hūd, peace be upon him,

﴿وَثَمُودَ﴾

﴾and Thamūd﴿, who were overtaken by the *Ṣayḥah* (awful cry) when they denied Ṣāliḥ, peace be upon him, and killed the camel,

﴿وَقَوْمِ إِبْرَاهِيمَ﴾

﴾*and the people of Ibrāhīm*﴿, over whom He gave Ibrāhīm victory and the aid of clear miracles. Allāh destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allāh curse him,

﴿وَأَصْحَابِ مَدْيَنَ﴾

﴾*and the dwellers of Madyan*﴿, the people of Shu'ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

﴿وَالْمُؤْتَفِكَاتِ﴾

﴾*and the overturned cities*﴿, the people of Lūṭ who used to live in Madyan. Allāh said in another *Āyah*,

﴿وَالْمُؤْتَفِكَةَ أَهْوَى﴾

﴾*And He destroyed the overturned cities*﴿ [53:53], meaning the people of the overturned cities in reference to Sadūm [Sodom], their major city. Allāh destroyed them all because they rejected Allāh's Prophet Lūṭ, peace be upon him, and because they committed the sin that none before them had committed [homosexuality].

﴿أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴾*to them came their Messengers with clear proofs.*﴿, and unequivocal evidence,

﴿فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ﴾

﴾*So it was not Allāh Who wronged them*﴿, when He destroyed them, for He established the proofs against them by sending

the Messengers and dissipating the doubts,

﴿وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴿*but they used to wrong themselves*﴾, on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾

﴿*71. The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Ṣalāh, and give the Zakāh, and obey Allāh and His Messenger. Allah will have His mercy on them. Surely, Allāh is All-Mighty, All-Wise.*﴾

Qualities of Faithful Believers

After Allāh mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ﴾

﴿*The believers, men and women, are supporters of one another;*﴾

they help and aid each other. Surely, an authentic *Ḥadīth* states,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

«*The believer to the believer is just like a building, its parts support each other.*»

and the Prophet ﷺ crossed his fingers together.[1] In the *Ṣaḥīḥ* it is recorded,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

«*The example of the believers in the compassion and mercy they*

[1] *Fatḥ Al-Bārī* 10:464.

have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.»[1]

Allāh's statement,

﴿يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

﴾*...they enjoin good, and forbid evil*﴿, this is similar to,

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

﴾*Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma'rūf and forbidding the Munkar...*﴿ [3:104].

Allah said next,

﴿وَيُقِيمُونَ الصَّلَوٰةَ وَيُؤْتُونَ الزَّكَوٰةَ﴾

﴾*they perform the Ṣalāh, and give the Zakāh*﴿, they obey Allāh and are kind to His creation.

﴿وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ﴾

﴾*and obey Allāh and His Messenger*﴿, concerning what he commands and refraining from what he prohibits,

﴿أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ﴾

﴾*Allāh will have mercy on them.*﴿

Therefore, Allāh will give mercy to those who have these qualities,

﴿إِنَّ اللَّهَ عَزِيزٌ﴾

﴾*Surely, Allāh is All-Mighty*﴿, He grants glory to those who obey Him, for indeed, might and glory is from Allāh Who gives it to His Messenger ﷺ and the believers,

﴿حَكِيمٌ﴾

﴾*All-Wise*﴿, in granting these qualities to the believers, while giving evil characteristics to hypocrites. Surely, Allāh's wisdom is perfect in all His actions; praise and glory be to Him.

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ

[1] *Fath Al-Bāri* 10:452.

طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾﴾

﴿72. *Allāh has promised the believers – men and women, – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of 'Adn (Eden; Paradise). But the greatest bliss is the good pleasure of Allāh. That is the supreme success.*﴾

Good News for the Believers of Eternal Delight

Allāh describes the joys and eternal delight He has prepared for the believers, men and women in,

﴿جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

﴿*Gardens under which rivers flow to dwell therein forever*﴾ for eternity,

﴿وَمَسَٰكِنَ طَيِّبَةً﴾

﴿*and beautiful mansions*﴾, built beautifully in good surroundings. In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā, 'Abdullāh bin Qays Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«جَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ»

«*Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allāh's Face separates the people from gazing at Him, in the garden of Eden.*»[1]

He also narrated that the Messenger of Allāh ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا فِي السَّمَاءِ، لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ بَعْضًا»

«*For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.*»

The Two *Ṣaḥīḥs* collected this *Ḥadīth*.[2] It is recorded in the

[1] *Fatḥ Al-Bāri* 8:491 and Muslim 1:163.

[2] *Fatḥ Al-Bāri* 8:441 and Muslim 4:2182.

Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، فَإِنَّ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجَرَ فِي سَبِيلِ اللهِ، أَوْ [جَلَسَ] فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا» قالوا: يا رسول الله أفلا نخبر الناس؟ قال: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«*Whoever believes in Allāh and His Messenger, offers prayer perfectly and fasts the month of Ramaḍān, will rightfully be granted Paradise by Allāh, no matter whether he emigrates in Allāh's cause, or remains in the land where he is born.*» The people said, "O Allāh's Messenger! Shall we acquaint the people with this good news?" He said, «*Paradise has one-hundred grades which Allāh has prepared for the Mujāhidīn who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allāh, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the 'Arsh (Throne) of the Beneficent.*»[1]

Imām Aḥmad recorded that Abu Hurayrah said, that the Messenger of Allah ﷺ said,

«إِذَا صَلَّيْتُمْ عَلَيَّ فَسَلُوا اللهَ لِيَ الْوَسِيلَةَ» قيل يا رسول الله وما الوسيلة؟ قال: «أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

«*If you invoke Allāh for Ṣalāh (blessings) on me, then also invoke Him to grant me Al-Wasīlah.*» He was asked, "What is *Al-Wasīlah*, O Allāh's Messenger?" He said, «*The highest grade in Paradise, it will be for only one man, and I hope I am that man.*»[2]

The *Musnad* contains a *Ḥadīth* from Sa'd bin Mujāhid Aṭ-Ṭā'ī, that Abu Al-Mudillah said, that Abu Hurayrah said, "We said, 'O Allāh's Messenger! Talk to us about Paradise, what is

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[1] *Fatḥ Al-Bārī* 6:14.

[2] Aḥmad 2:256.

it built of?' He said,

«لَبِنَةُ ذَهَبٍ وَلَبِنَةُ فِضَّةٍ، وَمِلَاطُهَا الْمِسْكُ وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ، وَتُرَابُهَا الزَّعْفَرَانُ. مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ وَيَخْلُدُ لَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ»

«*A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.*»'[1]

Allāh said next,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

﴾*But the greatest bliss is the good pleasure of Allāh*﴿[9:72],

meaning, Allāh's pleasure is more grand, greater and better than the delight the believers will be enjoying [in Paradise]. Imām Mālik narrated, that Zayd bin Aslam said that 'Aṭā' bin Yasār said that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

«*Allāh, the Exalted and Ever High, will say to the people of Paradise, 'O residents of Paradise!' They will say, 'Labbayka (here we are!), our Lord, and Sa'dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, 'Are you pleased?' They will say, 'Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation?' He will say, 'Should I give you what is better than all this?' They will say, 'O Lord! What is better than all this?' He will say, 'I will grant you My pleasure and will never afterwards be angry with you.'*»

[1] Aḥmad 2:304.

The Two *Ṣaḥīḥs* collected the *Ḥadīth* of Mālik.[1]

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾ يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾ ۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ ﴿٧٨﴾ ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾ يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾﴾

﴾73. O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.﴿

﴾74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper.﴿

The Order for *Jihād* against the Disbelievers and Hypocrites

Allāh commanded His Messenger ﷺ to strive hard against the

[1] *Fatḥ Al-Bāri* 11:423 and Muslim 4:2176.

disbelievers and the hypocrites and to be harsh against them. Allâh also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

Ibn Mas'ūd commented on Allâh's statement,

﴿جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ﴾

﴾Strive hard against the disbelievers and the hypocrites﴿

"With the hand, or at least have a stern face with them."[1] Ibn 'Abbâs said, "Allâh commanded the Prophet ﷺ to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them."[2] Aḍ-Ḍaḥḥāk commented, "Perform *Jihâd* against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the *Jihād* performed against them."[3] Similar was said by Muqâtil and Ar-Rabī'.[4] Al-Ḥasan and Qatādah said, "Striving against them includes establishing the (Islāmic Penal) Law of equality against them."[5] In combining these statements, we could say that Allâh causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allâh knows best.

Reason behind revealing *Āyah* 9:74

Al-Amawi said in his Book on Battles, "Muḥammad bin Isḥâq narrated that Az-Zuhri said that 'Abdur-Raḥmân bin 'Abdullâh bin Ka'b bin Mālik narrated from his father, from his grandfather that he said, 'Among the hypocrites who lagged behind [from battle] and concerning whom the Qur'ân was revealed, was Al-Julās bin Suwayd bin Aṣ-Ṣāmiṭ, who was married to the mother of 'Umayr bin Sa'd. 'Umayr was under the care of Al-Julâs. When the Qur'ân was revealed about the hypocrites, exposing their practices, Al-Julās said, 'By Allāh! If this man (Muḥammad) is saying the truth, then we are worse than donkeys.' 'Umayr bin Sa'd heard him and said, 'By Allāh,

[1] Aṭ-Ṭabari 14:358.
[2] Aṭ-Ṭabari 14:359.
[3] Aṭ-Ṭabari 14:359.
[4] Ibn Abi Ḥātim 6:1842.
[5] Aṭ-Ṭabari 14:359.

O Julās! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.' So 'Umayr went to the Messenger of Allāh ﷺ and told him what Al-Julās said. On realizing this, Al-Julās went to the Prophet ﷺ and swore by Allāh that he did not say what 'Umayr bin Sa'd conveyed he said. 'He lied on me,' Al-Julās said. Allāh sent in his case this verse,

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَـٰمِهِمْ﴾

﴾*They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām*﴿ until the end of *Āyah*.

The Messenger of Allāh conveyed this *Āyah* to Al-Julās, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy.'"

Imām Abu Ja'far Ibn Jarīr recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ was sitting under the shade of a tree when he said,

«إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ فَيَنْظُرُ إِلَيْكُمْ بِعَيْنَيِ الشَّيْطَانِ فَإِذَا جَاءَ فَلَا تُكَلِّمُوهُ»

«*A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.*»'

A man who looked as if he was blue (so dark) came and the Messenger of Allāh ﷺ summoned him and said,

«عَلَامَ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ»

«*Why do you curse me, you and your companions*»? That man went and brought his friends and they swore by Allāh that they did nothing of the sort, and the Prophet ﷺ pardoned them. Allāh, the Exalted and Most Honored revealed this verse,

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا﴾

﴾*They swear by Allāh that they said nothing (bad)...*﴿

Hypocrites try to kill the Prophet ﷺ

Allāh said next,

﴿وَهَمُّوا بِمَا لَمْ يَنَالُوا﴾

﴾and they resolved that which they were unable to carry out﴿

It was said that this *Āyah* was revealed about Al-Julās bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allāh ﷺ [about Al-Julās' statement we mentioned earlier]. It was also said that it was revealed in the case of 'Abdullāh bin Ubayy who plotted to kill the Messenger of Allāh ﷺ.[1] As-Suddi said, "This verse was revealed about some men who wanted to crown 'Abdullāh bin Ubayy even if the Messenger of Allāh did not agree."

It was reported that some hypocrites plotted to kill the Prophet ﷺ, while he was at the battle of Tabūk, riding one night. They were a group of more than ten men. Aḍ-Ḍaḥḥāk said, "This *Āyah* was revealed about them." In his book, *Dalā'il An-Nubuwah*, Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that Ḥudhayfah bin Al-Yamān said, "I was holding the bridle of the Messenger's camel while 'Ammār was leading it, or vise versa. When we reached Al-'Aqabah, twelve riders intercepted the Prophet ﷺ. When I alerted the Messenger ﷺ, he shouted at them and they all ran away. The Messenger of Allāh ﷺ asked us,

«هَلْ عَرَفْتُمُ الْقَوْمَ؟»

«*Did you know who they were?*» We said, 'No, O Allāh's Messenger! They had masks? However, we know their horses.' He said,

«هٰؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَهَلْ تَدْرُونَ مَا أَرَادُوا؟»

«*They are the hypocrites until the Day of Resurrection. Do you know what they intended?*»

We said, 'No.' He said,

«أَرَادُوا أَنْ يُزَاحِمُوا رَسُولَ اللهِ فِي الْعَقَبَةِ فَيُلْقُوهُ مِنْهَا»

«*They wanted to mingle with the Messenger of Allāh and throw him from the 'Aqabah (to the valley).*»

We said, 'O Allāh's Messenger! Should you ask their tribes to

[1] Aṭ-Ṭabari 14:363.

send the head of each one of them to you?' He said,

«لَا، أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ بِقَتْلِهِمْ - ثُمَّ قَالَ - اللَّهُمَّ ارْمِهِمْ بِالدُّبَيْلَةِ»

«*No, for I hate that the Arabs should say that Muḥammad used some people in fighting and when Allāh gave him victory with their help, he commanded that they be killed.*» He then said, «*O Allāh! Throw the Dubaylah at them.*»

We asked, 'What is the *Dubaylah*, O Allāh's Messenger?' He said,

«شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى نِيَاطِ قَلْبِ أَحَدِهِمْ فَيَهْلِكُ»

«*A missile of fire that falls on the heart of one of them and brings about his demise.*»'[1]

Abu Aṭ-Ṭufayl said, "Once, there was a dispute between Ḥudhayfah and another man, who asked him, 'I ask you by Allāh, how many were the Companions of Al-'Aqabah?' The people said to Ḥudhayfah, 'Tell him, for he asked you.' Ḥudhayfah said, 'We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allāh that twelve of them are at war with Allāh and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, 'We did not hear the person whom the Messenger ﷺ sent to announce something, and we did not know what the people had plotted,' for the Prophet ﷺ had been walking when he said,

«إِنَّ الْمَاءَ قَلِيلٌ فَلَا يَسْبِقْنِي إِلَيْهِ أَحَدٌ»

«*Water is scarce, so none among you should reach it before me.*»

When he found that some people had reached it before him, he cursed them.'"[2] 'Ammār bin Yāsir narrated in a *Ḥadīth* collected by Muslim, that Ḥudhayfah said to him that the Prophet ﷺ said,

«فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ وَلَا يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ

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[1] *Dalā'il An-Nubuwwah*, 5:260. This text is supported by the narrations with Aḥmad no. 2395, and Muslim which follows.

[2] Muslim 4:2144.

الْجَمَلُ فِي سَمِّ الْخِيَاطِ: ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ سِرَاجٌ مِنْ نَارٍ يَظْهَرُ بَيْنَ أَكْتَافِهِمْ حَتَّى يَنْجُمَ فِي صُدُورِهِمْ»

«*Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the Dubaylah, which is a missile made of fire that appears between their shoulders and pierces their chest.*»[1]

This is why Ḥudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allāh ﷺ gave their names to him and none else.

Allāh said next,

﴿وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ﴾

﴿*and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.*﴾

This *Āyah* means, the Messenger ﷺ did not commit an error against them, other than that Allāh has enriched them on account of the Prophet's blessed and honorable mission! And had Allāh guided them to what the Prophet ﷺ came with, they would have experienced its delight completely. The Prophet ﷺ once said to the *Anṣār*,

«أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي»

«*Have I not found you misguided and Allāh guided you through me, divided and Allāh united you through me, and poor and Allāh enriched you through me?*»

Whenever the Messenger ﷺ asked them a question, they replied, "Allāh and His Messenger have granted the favor."[2]

This type of statement,

﴿وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ﴾

﴿*And they had no fault except that they believed in Allāh...*﴾,

is uttered when there is no wrong committed.

Allāh called the hypocrites to repent,

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[1] Muslim 4:2143.

[2] *Fatḥ Al-Bāri* 7:644.

﴿فَإِن يَتُوبُوا يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ﴾

﴾If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter.﴿

The *Āyah* says, if they persist on their ways, Allāh will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation.

﴿وَمَا لَهُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾

﴾And there is none for them on earth as a protector or a helper.﴿

who will bring happiness to them, aid them, bring about benefit or fend off harm.

﴿۞ وَمِنْهُم مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ۝ فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوا وَّهُم مُّعْرِضُونَ ۝ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ۝ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ۝﴾

﴾75. And of them are some who made a covenant with Allāh (saying): "If He bestowed on us of His bounty, we will verily, give Ṣadaqāh and will be certainly among the righteous."﴿

﴾76. Then when He gave them of His bounty, they became stingy, and turned away, averse.﴿

﴾77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allāh which they had promised to Him and because they used to tell lies.﴿

﴾78. Know they not that Allāh knows their secret ideas, and their Najwā (secret counsels), and that Allāh is the All-Knower of things unseen.﴿

Hypocrites seek Wealth but are Stingy with Alms

Allāh says, some hypocrites give Allāh their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill

their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allāh the Exalted, on the Day of Resurrection. We seek refuge with Allāh from such an end. Allāh said,

﴿بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ﴾

﴾...*because they broke that (covenant) with Allāh which they had promised to Him*﴿

He placed hypocrisy in their hearts because they broke their promise and lied. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*There are three signs for a hypocrite: if he speaks, he lies; if he promises, he breaks the promise; and if he is entrusted, he betrays the trust.*»[1]

Allāh said,

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ﴾

﴾*Know they not that Allāh knows their secret ideas, and their Najwā,*﴿

Allāh states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allāh for it. Truly, Allāh knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾﴾

﴾*79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them – so they mock at them (believers); Allāh will throw back their mockery on them, and they shall*

[1] *Fatḥ Al-Bāri* 1:111 and Muslim 1:78.

have a painful torment.﴾

Hypocrites defame Believers Who give the Little Charity They can afford

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allāh stands not in need of this man's charity. Al-Bukhāri recorded that 'Ubaydullah bin Sa'id said that Abu An-Nu'mān Al-Baṣri said that Shu'bah narrated that Sulaymān said that Abu Wā'il said that Abu Mas'ūd said, "When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, 'He is showing off.' Another man came and gave a *Sā'* (a small measure of food grains); they said, 'Allāh is not in need of this small amount of charity.' Then the *Āyah* was revealed;

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ﴾

﴾*Those who defame the volunteers...*﴿"[1]

Muslim collected this *Ḥadīth* in the *Ṣaḥīḥ*.[2]

Al-'Awfi narrated that Ibn 'Abbās said, "One day, the Messenger of Allāh ﷺ went out to the people and called them to bring forth their charity, and they started bringing their charity. Among the last to come forth was a man who brought a *Sā'* of dates, saying, 'O Allāh's Messenger! This is a *Sā'* of dates. I spent the night bringing water and earned two *Sā'* of dates for my work. I kept one *Sā'* and brought you the other *Sā'*.' The Messenger of Allāh ﷺ ordered him to add it to the charity. Some men mocked that man, saying, 'Allāh and His Messenger are not in need of this charity. What benefit would this *Sā'* of yours bring?' 'Abdur-Raḥmān bin 'Awf asked Allāh's Messenger ﷺ, 'Are there any more people who give charity?' The Messenger of Allāh ﷺ said,

[1] *Fatḥ Al-Bāri* 3:332.

[2] Muslim 2:706.

«لَمْ يَبْقَ أَحَدٌ غَيْرَكَ»

«*None besides you!*» 'Abdur-Raḥmān bin 'Awf said, 'I will give a hundred *Uqiyah* of gold as a charity.' 'Umar bin Al-Khaṭṭāb said to him, 'Are you crazy?' 'Abdur-Raḥmān said, 'I am not crazy.' 'Umar said, 'Have you given what you said would give?' 'Abdur-Raḥmān said, 'Yes. I have eight thousand (*Dirhams*), four thousand I give as a loan to my Lord and four thousand I keep for myself.' The Messenger of Allāh ﷺ said,

«بَارَكَ اللهُ لَكَ فِيمَا أَمْسَكْتَ وَفِيمَا أَعْطَيْتَ»

«*May Allāh bless you for what you kept and what you gave away*».

However, the hypocrites defamed him, 'By Allāh! 'Abdur-Raḥmān gave what he gave just to show off.' They lied, for 'Abdur-Raḥmān willingly gave that money, and Allāh revealed about his innocence and the innocence of the fellow who was poor and brought only a *Sā'* of dates. Allāh said in His Book,

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ﴾

﴾*Those who defame such of the believers who give charity voluntarily*﴿ [9:79]."[1]

A similar story was narrated from Mujāhid and several others. Ibn Isḥāq said, "Among the believers who gave away charity were 'Abdur-Raḥmān bin 'Awf who gave four thousand *Dirhams* and 'Āṣim bin 'Adi from Bani 'Ajlān. This occurred after the Messenger of Allāh ﷺ encouraged and called for paying charity. 'Abdur-Raḥmān bin 'Awf stood and gave away four thousand *Dirhams*. 'Āsim bin 'Adi also stood and gave a hundred *Wasaq* of dates, but some people defamed them, saying, 'They are showing off.' As for the person who gave the little that he could afford, he was Abu 'Aqīl, from Bani Anīf Al-Arāshi, who was an ally of Bani 'Amr bin 'Awf. He brought a *Sā'* of dates and added it to the charity. They laughed at him, saying, 'Allāh does not need the *Sā'* of Abu 'Aqīl.'"[2]

[1] Aṭ-Ṭabari 14:383.

[2] These narrations are not authentic, however, there is a similar narration recorded by Al-Bazzār that has a minor deficiency in its chain of narration. It could be used as a witness for it, Allāh knows best. See *Al-Majma'* no 11048.

Allāh said,

﴿فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ﴾

﴿*so they mock at them (believers); Allāh will throw back their mockery on them*﴾

rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment, is equitable to the action. Allāh treated them the way mocked people are treated, to aid the believers in this life. Allāh has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

الجزء العاشر ٢٠١ سورة التوبة

ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾ فَرِحَ ٱلْمُخَلَّفُونَ
بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا
جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ
مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن
تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟
مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ
عَلَىٰ قَبْرِهِۦٓ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ
﴿٨٤﴾ وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم
بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٨٥﴾ وَإِذَآ
أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا۟ بِٱللَّهِ وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ
أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ﴿٨٦﴾

﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾﴾

﴿*80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them because they have disbelieved in Allāh and His Messenger. And Allāh guides not those people who are rebellious.*﴾

The Prohibition of asking for Forgiveness for Hypocrites

Allāh says to His Prophet ﷺ that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allāh to forgive them seventy times, Allāh will not forgive them. The number seventy here was mentioned to close the door on this subject,

for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy. Ash-Sha'bi said that when 'Abdullāh bin Ubayy was dying, his son went to the Prophet ﷺ and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him." The Prophet ﷺ said,

«مَا اسْمُكَ»

«*"What is you name?*» He said, "Al-Ḥubāb bin 'Abdullāh." The Prophet ﷺ said,

«بَلْ أَنْتَ عَبْدُاللهِ بْنُ عَبْدِاللهِ إِنَّ الْحُبَابَ اسْمُ شَيْطَانٍ»

«*Rather, you are 'Abdullāh bin 'Abdullāh, for Al-Ḥubāb is a devil's name.*»

The Prophet ﷺ went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite?" He said,

«إِنَّ اللهَ قَالَ: ﴿إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ وَلَأَسْتَغْفِرَنَّ لَهُمْ سَبْعِينَ وَسَبْعِينَ وَسَبْعِينَ»

«*Allāh said,*﴾*...(and even) if you ask seventy times for their forgiveness...*﴿

Verily, I will ask Allāh to forgive them seventy times and seventy more and seventy more.»"[1] Similar narrations were collected from 'Urwah bin Az-Zubayr, Mujāhid, Qatādah bin Di'āmah and Ibn Jarīr.[2]

﴿فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾﴿

﴾*81. Those who stayed away (from Tabūk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to*

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[1] Aṭ-Ṭabari 14:396

[2] Aṭ-Ṭabari 14:396-397. Even though this *Ḥadīth* is *Mursal*, it has several witnesses and chains of narration which make it sound. The basis of it is also mentioned in Al-Bukhāri (46704 and 4671). Refer also to the *Tafsīr* of Ibn Kathīr under the commentary on *Āyah* (9:84).

strive and fight with their properties and their lives in the cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!﴾

﴿*82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).*﴾

Hypocrites rejoice because They remained behind from Tabūk!

Allāh admonishes the hypocrites who lagged behind from the battle of Tabūk with the Companions of the Messenger of Allāh ﷺ, rejoicing that they remained behind after the Messenger ﷺ departed for the battle,

﴿وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟﴾

﴿*they hated to strive and fight*﴾, along with the Messenger ﷺ,

﴿بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟﴾

﴿*with their properties and their lives in the cause of Allāh, and they said*﴾, to each other,

﴿لَا تَنفِرُوا۟ فِى ٱلْحَرِّ﴾

﴿*"March not forth in the heat."*﴾

Tabūk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said,

﴿لَا تَنفِرُوا۟ فِى ٱلْحَرِّ﴾

﴿*"March not forth in the heat"*﴾

Allāh said to His Messenger ﷺ,

﴿قُلْ﴾

﴿*Say*﴾ to them,

﴿نَارُ جَهَنَّمَ﴾

﴿*"The fire of Hell...*﴾, which will be your destination because of your disobedience,

﴿أَشَدُّ حَرًّا﴾

﴿*"...is more intense in heat;"*﴾, than the heat that you sought to

avoid; it is even more intense than fire. Imâm Mâlik narrated that Abu Az-Zinâd said that Al-A'raj narrated that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَهَا جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«The fire that the son of Âdam kindles is but one part of seventy parts of the Fire of Jahannam.»

They said, "O Allâh's Messenger! This fire alone is enough." He said,

«فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

«(Hellfire) was favored by sixty-nine parts.»[1]

The Two *Sahihs* collected this *Hadith*.[2]

Al-A'mash narrated that Abu Ishâq said that An-Nu'mân bin Bashîr said that the Messenger of Allâh ﷺ said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَمَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارِ جَهَنَّمَ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ، لَا يَرَى أَنَّ أَحَدًا مِنْ أَهْلِ النَّارِ أَشَدُّ عَذَابًا مِنْهُ وَإِنَّهُ أَهْوَنُهُمْ عَذَابًا»

«On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of Jahannam causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.»[3]

The Two *Sahihs* collected this *Hadith*.[4] There are many other *Âyât* and Prophetic *Hadiths* on this subject. Allâh said in His Glorious Book,

﴿كَلَّآ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾﴾

﴾By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp!﴿ [70:15-16],

﴿يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ

[1] *Al-Muwatta* 2:994.

[2] *Fath Al-Bari* 6:380 and Muslim 4:2184.

[3] Al-Hâkim 4:580

[4] *Fath Al-Bâri* 11:425 and Muslim 1:196.

حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾﴾

﴾*Al-Hamīm (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!"*﴿ [22:19-22], and,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ﴾

﴾*Surely, those who disbelieved in Our Āyāt, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.*﴿[4:56]

Allāh said here,

﴿قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا۟ يَفْقَهُونَ﴾

﴾*Say: "The fire of Hell is more intense in heat;" if only they could understand!*﴿

meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allāh ﷺ during the heat, so as to save themselves from the Fire of *Jahannam*, which is much more severe.

Allāh, the Exalted, then warns the hypocrites against their conduct,

﴿فَلْيَضْحَكُوا۟ قَلِيلًا﴾

﴾*So let them laugh a little...*﴿

Ibn Abi Talhah reported that Ibn 'Abbās commented, "Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allāh, the Exalted and Most Honored, they will start crying forever without end."

﴿فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾﴾

﴾*83. If Allāh brings you back to a party of them (the*

hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."﴿

Hypocrites are barred from participating in *Jihād*

Allāh commands His Messenger, peace be upon him,

﴿فَإِن رَّجَعَكَ ٱللَّهُ﴾

﴾*If Allāh brings you back*﴿, from this battle,

﴿إِلَىٰ طَآئِفَةٍ مِّنْهُمْ﴾

﴾*to a party of them*﴿ in reference to the twelve (hypocrite) men, according to Qatādah,[1]

﴿فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ﴾

﴾*and they ask your permission to go out*﴿, with you to another battle,

﴿فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَـٰتِلُوا۟ مَعِىَ عَدُوًّا﴾

﴾*say: "Never shall you go out with me nor fight an enemy with me..."*﴿

as an admonishment and punishment for them. Allāh mentioned the reason for this decision,

﴿إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ﴾

﴾*"You were pleased to sit (inactive) on the first occasion..."*﴿

Allāh said in a similar *Āyah*,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ﴾

﴾*And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.*﴿ [6:110]

The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allāh said concerning the *'Umrah* of Ḥudaybiyyah,

[1] Aṭ-Ṭabarī 14:404.

﴿سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا﴾

﴿Those who lagged behind will say, when you set forth to take the spoils.﴾[48:15]

Allāh said next,

﴿فَاقْعُدُوا مَعَ الْخَالِفِينَ﴾

﴿"...then you sit (now) with those who lag behind."﴾

in reference to the men who lagged behind from [Tabūk] battle, according to Ibn 'Abbās.[1]

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾﴾

﴿84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were Fāsiqūn.﴾

The Prohibition of Prayer for the Funeral of Hypocrites

Allāh commands His Messenger ﷺ to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allāh's forgiveness for him, or to invoke Allāh for his benefit. This is because hypocrites disbelieved in Allāh and His Messenger ﷺ and died as such. This ruling applies to all those who are known to be hypocrites, even though it was revealed about the specific case of 'Abdullāh bin Ubayy bin Salūl, the chief hypocrite. Al-Bukhāri recorded that Ibn 'Umar said, "When 'Abdullāh bin Ubayy died, his son, 'Abdullāh bin 'Abdullāh, came to the Messenger of Allāh ﷺ and asked him to give him his shirt to shroud his father in, and the Messenger ﷺ did that. He also asked that the Prophet ﷺ offer his father's funeral prayer, and Allāh's Messenger ﷺ stood up to offer the funeral prayer. 'Umar took hold of the Prophet's robe and said, 'O Allāh's Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so?' Allāh's Messenger ﷺ said,

[1] Aṭ-Ṭabari 14:404.

«إِنَّمَا خَيَّرَنِي اللهُ فَقَالَ:

«*I have been given the choice, for Allāh says:*

﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾

﴾*Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allāh will not forgive them.*﴿

وَسَأَزِيدُهُ عَلَى السَّبْعِينَ»

«*Verily, I will ask [for forgiveness for him] more than seventy times*».' 'Umar said, 'He is a hypocrite!' So Allāh's Messenger ﷺ offered the funeral prayer and on that Allāh revealed this Verse,

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ﴾

﴾*And never (O Muḥammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.*﴿"[1]

'Umar bin Al-Khaṭṭāb narrated a similar narration.[2] In this narration, 'Umar said, "The Prophet ﷺ offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allāh ﷺ, while Allāh and His Messenger ﷺ have better knowledge. By ﷺ Allāh, soon afterwards, these two *Āyāt* were revealed,

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا﴾

﴾*And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies.*﴿

Ever since this revelation came, the Prophet ﷺ never offered the funeral prayer for any hypocrite nor stood on his grave until Allāh, the Exalted and Most Honored, brought death to him."[3] At-Tirmidhi collected this *Ḥadīth* in his *Tafsīr* [section of his *Sunan*] and said, "*Ḥasan Ṣaḥīḥ*".[4] Al-Bukhārī also recorded it.[5]

[1] *Fatḥ Al-Bāri* 8:184.
[2] *Fatḥ Al-Bāri* 8:185.
[3] Aḥmad 1:16.
[4] *Tuḥfat Al-Aḥwadhi* 8:495.
[5] *Fatḥ Al-Bāri* 8:184.

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ
لَا يَفْقَهُونَ ﴿٨٧﴾ لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي
مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾ وَجَاءَ
الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا
اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ
﴿٩٠﴾ لَّيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ
لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ
مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾
وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ
مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
حَزَنًا أَلَّا يَجِدُوا مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا السَّبِيلُ عَلَى
الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۚ رَضُوا بِأَن يَكُونُوا
مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

﴿وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُم بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾﴾

﴾85. And let not their wealth or their children amaze you. Allāh only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.﴿

We mentioned before the explanation of a similar *Āyah*, all the thanks and praises are due to Allāh.

﴿وَإِذَا أُنزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُن مَّعَ الْقَاعِدِينَ ﴿٨٦﴾ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾﴾

﴾86. And when a Sūrah is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home)."﴿

﴾87. They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.﴿

Admonishing Those Who did not join the *Jihād*

Allāh chastises and admonishes those who stayed away from *Jihād* and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the

Messenger ﷺ for permission to stay behind, saying,

﴿ذَرْنَا نَكُن مَّعَ الْقَاعِدِينَ﴾

﴿*"Leave us (behind), we would be with those who sit (at home)"*﴾

thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men. Allâh described them in another *Āyah*,

﴿فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ﴾

﴿*Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues.*﴾[33:19]

their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men.

Allâh said in another *Āyah*,

﴿وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَىٰ لَهُمْ ۞ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ﴾

﴿*Those who believe say: "Why is not a Sūrah sent down (for us)? But when a decisive Sūrah (explaining and ordering things) is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allâh) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allâh, it would have been better for them.*﴾ [47:20-21]

Allâh said next,

﴿وَطُبِعَ عَلَىٰ قُلُوبِهِمْ﴾

﴿*Their hearts are sealed up*﴾ because of their staying away from *Jihād* and from accompanying the Messenger ﷺ in Allâh's cause,

﴿فَهُمْ لَا يَفْقَهُونَ﴾

﴿*so they understand not.*﴾ they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

﴿لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝﴾

﴿*88. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.*﴾

﴿*89. For them Allāh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.*﴾

After Allāh mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

﴿لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا﴾

﴿*But the Messenger and those who believed with him strove hard and fought*﴾

until the end of these two *Āyāt* [9:88-89]. This describes the qualities, as well as, the reward of faithful believers. Allāh said,

﴿وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ﴾

﴿*Such are they for whom are the good things*﴾, in the Hereafter, in the gardens of *Al-Firdaws* and the high grades.

﴿وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ۝﴾

﴿*90. And those who made excuses from the bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.*﴾

Allāh describes here the condition of the bedouins who lived

around Al-Madīnah, who asked for permission to remain behind from *Jihād* when they came to the Messenger ﷺ to explain to him their weakness and inability to join the fighting. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that they were those who had valid excuses, for Allāh said next,

﴿وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ﴾

﴾*and those who had lied to Allāh and His Messenger sat at home*﴿, and did not ask for permission for it; and Allāh warned them of painful punishment,

﴿سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

﴾*a painful torment will seize those of them who disbelieve.*﴿

﴿لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا
نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى ٱلَّذِينَ إِذَا
مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ
حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ
رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾﴾

﴾*91. There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger. No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.*﴿

﴾*92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.*﴿

﴾*93. The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts so that they know not (what they are losing).*﴿

Legitimate Excuses for staying away from *Jihād*

Allāh mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows

one from *Jihād*, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allāh, or poverty that prevents preparing for *Jihād*. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allāh said,

﴿مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.﴿

Al-Awzā'ī said, "The people went out for the *Istisqā'* (rain) prayer. Bilāl bin Sa'd stood up, praised Allāh and thanked Him then said, 'O those who are present! Do you concur that wrong has been done?' They said, 'Yes, by Allāh!' He said, 'O Allāh! We hear your statement,

﴿مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ﴾

﴾No means (of complaint) can there be against the doers of good.﴿

O Allāh! We admit our errors, so forgive us and give us mercy and rain.' He then raised his hands and the people also raised their hands, and rain was sent down on them."[1] Mujāhid said about Allāh's statement,

﴿وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ﴾

﴾Nor (is there blame) on those who came to you to be provided with mounts﴿

Mujāhid said; "It was revealed about Bani Muqarrin from the tribe of Muzaynah."[2]

Ibn Abi Ḥâtim recorded that Al-Ḥasan said that the Messenger of Allāh ﷺ said,

«لَقَدْ خَلَّفْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَادِيًا وَلَا نِلْتُمْ مِنْ عَدُوٍّ نَيْلًا إِلَّا وَقَدْ شَرِكُوكُمْ فِي الْأَجْرِ»

[1] Ibn Abi Ḥātim 6:1862.

[2] At-Tabari 14:421.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُل لَّا تَعْتَذِرُوا
لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ
بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا
عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ
﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا
حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ
الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ
الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ
مَا يُنفِقُ قُرُبَاتٍ عِندَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ
لَّهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

«Some people have remained behind you in Al-Madīnah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.»

He then recited the *Āyah*,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾

﴾Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you."﴿[1]

This *Hadīth* has a basis in the Two *Sahīhs* from Anas, the Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَادِيًا وَلَا سِرْتُمْ سَيْرًا إِلَّا وَهُمْ مَعَكُمْ»

«Some people have remained behind in Al-Madīnah and you never crossed a valley or marched forth, but they were with you.»

They said, "While they are still at Al-Madīnah?" He said,

«نَعَمْ حَبَسَهُمُ الْعُذْرُ»

«Yes, as they have been held back by a (legal) excuse.»[2]

Then, Allāh criticized those who seek permission to remain

[1] Ibn Abi Ḥātim 6:1863.

[2] *Fatḥ Al-Bāri* 7:732 and Muslim: 1911.

behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

﴿وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ﴾

﴾and Allāh has sealed up their hearts, so that they know not (what they are losing).﴿

﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ
أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا
عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾﴾

﴾94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do."﴿

﴾95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn.﴿

﴾96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are Fāsiqīn (rebellious).﴿

Exposing the Deceitful Ways of Hypocrites

Allāh said that when the believers go back to Al-Madīnah, the hypocrites will begin apologizing to them.

﴿قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ﴾

﴾*Say "Present no excuses, we shall not believe you."*﴿, we shall not believe what you say,

﴿قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ﴾

﴾Allāh has already informed us of the news concerning you.﴿

Allāh has exposed your news to us,

﴿وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾

﴾Allāh and His Messenger will observe your deeds.﴿

your actions will be made public to people in this life,

﴿ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴾In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do.﴿

Allāh will inform you of your deeds, whether they were good or evil, and will recompense you for them. Allāh said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allāh ordered disgracing them by turning away from them, for they are,

﴿رِجْسٌ﴾

﴾*Rijs*﴿ meaning, impure inwardly and in their creed. Their destination in the end will be *Jahannam*,

﴿جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾

﴾a recompense for that which they used to earn.﴿

of sins and evil deeds. Allāh said that if the believers forgive the hypocrites when they swear to them,

﴿فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾

﴾certainly Allāh is not pleased with the people who are Fāsiqīn.﴿

who rebel against the obedience of Allāh and His Messenger ﷺ. '*Fisq*', means, 'deviation'.

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَاتٍ عِندَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾﴾

﴾97. The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger. And Allāh is All-Knower, All-Wise.﴿

﴾98. And of the bedouins there are some who look upon what they spend (in Allāh's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.﴿

﴾99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (expenditures) are a means of nearness for them. Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.﴿

The Bedouins are the Worst in Disbelief and Hypocrisy

Allāh states that there are disbelievers, hypocrites and believers among the bedouins. He also states that the disbelief and hypocrisy of the bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allāh has revealed to His Messenger ﷺ. Al-A'mash narrated that Ibrāhīm said, "A bedouin man sat next to Zayd bin Ṣawḥān while he was speaking to his friends. Zayd had lost his hand during the battle of Nahāwand. The bedouin man said, 'By Allāh! I like your speech. However, your hand causes me suspicion.' Zayd said, 'Why are you suspicious because of my hand, it is the left hand [that is cut]?' The bedouin man said, 'By Allāh! I do not know which hand they cut off (for committing theft), is it the right or the left?' Zayd bin Sawḥān said, 'Allāh has said the truth,

﴾الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ﴿

﴾The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger.﴿'"[1]

Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 14:429.

«مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنْ أَتَى السُّلْطَانَ افْتُتِنَ»

«He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah.»[1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this *Hadīth*. At-Tirmidhi said, "*Hasan Gharib*."[2] The Prophet ﷺ once had to give a bedouin man many gifts because of what he gave him ﷺ as a gift, until the bedouin became satisfied. The Prophet ﷺ said,

«لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ ثَقَفِيٍّ أَوْ أَنْصَارِيٍّ أَوْ دَوْسِيٍّ»

«I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Ansār or Daws.»[3]

This is because these people lived in cities, Makkah, At- Ṭā'if, Al-Madīnah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins.

Allāh said next,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿*And Allāh is All-Knower, All-Wise.*﴾

Allāh knows those who deserve to be taught faith and knowledge. He wisely distributes knowledge or ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise. Allāh also said that among bedouins are those,

﴿مَن يَتَّخِذُ مَا يُنفِقُ﴾

﴿*who look upon what they spend*﴾, in the cause of Allah,

﴿مَغْرَمًا﴾

﴿*as a fine*﴾, as a loss and a burden,

﴿وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ﴾

﴿*and watch for calamities for you*﴾, awaiting afflictions and

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[1] Aḥmad 1:357.

[2] Abu Dāwud 3:278, *Tuhfat Al-Ahwadhi* 6:532 and An-Nasā'ī 7:195.

[3] An-Nasā'ī 6:280.

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾ وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾ وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

disasters to strike you,

﴿عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ﴾

﴾on them be the calamity of evil﴿, evil will touch them instead,

﴿وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴾And Allāh is All-Hearer, All-Knower.﴿

Allāh hears the invocation of His servants and knows who deserves victory, who deserve failure. Allāh's said;

﴿وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ﴾

﴾And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations.﴿

This is the type of praiseworthy bedouins. They give charity in Allāh's cause as way of achieving nearness to Allāh and seeking the Messenger's invocation for their benefit,

﴿أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ﴾

﴾Indeed these are a means of nearness for them.﴿

they will attain what they sought,

﴿سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.﴿

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾﴾

﴿*100. And the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.*﴾

Virtues of the Muhājirīn, Anṣār and Those Who followed Them in Faith

Allāh mentions that He is pleased foremost with the Muhājirīn, Anṣār and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy. Ash-Sha'bi said that,

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنصَارِ﴾

﴿*The foremost Muhājirīn and Anṣār*﴾ are those who conducted the pledge of Ar-Riḍwān in the year of Ḥudaybiyyah[1]. Abu Mūsā Al-Ash'ari, Sa'īd bin Al-Musayyib, Muḥammad bin Sīrīn, Al-Ḥasan and Qatādah said that they are those who performed the prayer towards the two *Qiblahs* with the Messenger of Allah ﷺ [first toward Jerusalem and later toward the *Ka'bah*].[2] Allāh, the Most Great, stated that He is pleased foremost with the Muhājirīn, the Anṣār and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Ṣiddīq (the great truthful one) and the grand Khalīfah, Abu Bakr bin Abi Quḥāfah, may Allāh be pleased with him. The failure group, the Rāfiḍah (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allāh from such evil. This indicates that the minds of these people are twisted and their hearts turned upside

[1] Aṭ-Ṭabari 14:435.

[2] Aṭ-Ṭabari 14:436, 437, 439.

down, for where are they in relation to believing in the Qur'ān? They curse those whom Allāh stated He is pleased with! As for the followers of the Sunnah, they are pleased with those whom Allāh is pleased with, curse whomever Allāh and His Messenger ﷺ curse, and give their loyalty to Allāh's friends and show enmity to the enemies of Allāh. They are followers not innovators, imitating [the Sunnah] they do not initiate it on their own. They are indeed the party of Allāh, the successful, and Allāh's faithful servants.

﴿وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾﴾

﴾101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.﴿

Hypocrites among the Bedouins and Residents of Al-Madīnah

Allāh informs His Messenger, peace be upon him, that among the bedouins around Al-Madīnah there are hypocrites and in Al-Madīnah itself, those,

﴿مَرَدُوا عَلَى النِّفَاقِ﴾

﴾*who persist in hypocrisy;*﴿ meaning they insisted on hypocrisy and continued in it

Allāh's statement,

﴿لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ﴾

﴾*you know them not, We know them*﴿, does not contradict His other statement,

﴿وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾

﴾Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!﴿[47:30],

because the latter *Āyah* describes them by their characteristics, not that the Messenger ﷺ knows all those who

have doubts and hypocrisy. The Messenger ﷺ knew that some of those who associated with him from the people of Al-Madīnah were hypocrites, and he used to see them day and night [but did not know who they were exactly]. We mentioned before in the explanation of,

﴿وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟﴾

﴾...*and they resolved that (plot) which they were unable to carry out*...﴿[9:74]

that the Prophet ﷺ informed Ḥudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allāh ﷺ was informed of all their names, and Allāh knows best.

'Abdur-Razzāq narrated that Ma'mar said that Qatādah commented on this *Āyah* [9:101], "What is the matter with some people who claim to have knowledge about other people, saying, 'So-and-so is in Paradise and so-and-so is in the Fire.' If you ask any of these people about himself, he would say, 'I do not know [if I will end up in Paradise or the Fire]!' Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming. Allāh's Prophet Nūḥ said,

﴿وَمَا عِلْمِى بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١١٢﴾﴾

﴾*And what knowledge have I of what they used to do?*﴿[26:112]

Allāh's Prophet Shu'ayb said,

﴿بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾﴾

﴾*That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you*﴿[11:86],

while Allāh said to His Prophet ﷺ,

﴿لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ﴾

﴾*you know them not, We know them.*﴿"[1]

Mujāhid said about Allāh's statement,

﴿سَنُعَذِّبُهُم مَّرَّتَيْنِ﴾

[1] 'Abdur-Razzāq 2:285.

﴾*We shall punish them twice*﴿, "By killing and capture." In another narration he said, "By hunger and torment in the grave,

﴿ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴾*and thereafter they shall be brought back to a great (horrible) torment.*﴿"[1]

'Abdur-Raḥmān bin Zayd bin Aslam said, "The torment in this life strikes their wealth and offspring," and he recited this *Āyah*,

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*So let not their wealth nor their children amaze you; Allāh only wants to punish them with these things in the life of this world.*﴿ [9:55]

These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire,

﴿ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴾*and thereafter they shall be brought back to a great (horrible) torment.*﴿[2]

﴿وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَـٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾﴾

﴾*102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.*﴿

Some Believers stayed away from Battle because They were Lazy

After Allāh explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from *Jihād* due to laziness and preferring comfort, even though they truely believed,

[1] At-Ṭabari 14:442.

[2] At-Ṭabari 14:444.

﴿وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ﴾

﴾And others who have acknowledged their sins,﴿

These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed that they committed. For them there was forgiveness and pardon of Allāh. This *Āyah* is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific. Ibn 'Abbās said that,

﴿وَءَاخَرُونَ﴾

﴾And (there are) others﴿, refers to Abu Lubābah and some of his friends who stayed away from the battle of Tabūk and the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ returned from that battle, this group, Abu Lubābah and five, seven or nine with him, tied themselves to the pillars of the *Masjid* and refused to let anyone untie them except the Messenger of Allāh ﷺ. When this *Āyah* was revealed,

﴿وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ﴾

﴾And (there are) others who have acknowledged their sins,﴿

the Messenger of Allāh ﷺ untied them and pardoned them."[1] Al-Bukhāri recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said to us,

«أَتَانِي اللَّيْلَةَ آتِيَانِ فَابْتَعَثَانِي، فَانْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ، قَالَا لَهُمُ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَا لِي: هَذِهِ جَنَّةُ عَدْنٍ وَهَذَا مَنْزِلُكَ، قَالَا: وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللهُ عَنْهُمْ»

«Last Night, two (angels) came to me (in a vision) and took me

[1] Aṭ-Ṭabari 14:437. This narration is not authentic. There is a similar *Mursal* narration from Sa'īd bin Al-Musayyib in *Dalā'il An-Nubuwah*

to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw. The two (angels) ordered these men to go to a river and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form. The two said to me, 'This is the garden of Eden, and this is your residence in it.' The two said, 'As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allāh has pardoned them.'»[1]

Al-Bukhāri recorded this *Hadīth* in a short form upon the explanation of this *Āyah*.

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ۝ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ۝﴾

﴿103. Take Ṣadaqah from their wealth in order to purify them and sanctify them with it, and Ṣalli for them. Verily, your Ṣalāt are a Sakan for them; and Allāh is All-Hearer, All-Knower.﴾

﴿104. Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt, and that Allāh alone is the One Who forgives and accepts repentance, Most Merciful?﴾

The Command to collect the *Zakāh* and Its Benefits

Allāh commanded His Messenger ﷺ to take *Ṣadaqah* from the Muslims' money to purify and sanctify them with it. This *Āyah* is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors.

Some bedouin later thought that paying *Zakāh* to the Leader was not legislated except to the Messenger ﷺ himself, using this *Āyah* as evidence,

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً﴾

[1] *Fath Al-Bāri* 8:193.

﴿*Take Ṣadaqah from their wealth.*﴾ Abu Bakr Aṣ-Ṣiddīq and other Companions refuted this ill comprehension and fought against them until they paid the *Zakāh* to the Khalīfah, just as they used to pay it to the Messenger of Allāh ﷺ. Aṣ-Ṣiddīq said, "By Allāh! If they abstain from paying a bridle that they used to pay to the Messenger of Allāh ﷺ, I will fight them for refraining from paying it."[1] Allāh's statement,

﴿وَصَلِّ عَلَيْهِمْ﴾

﴿*and Ṣalli for them*﴾, means, supplicate for them, and ask Allāh to forgive them. In the *Ṣaḥīḥ*, Muslim recorded that 'Abdullāh bin Abi Awfā said, "Whenever the Prophet ﷺ was brought charity, he used to invoke Allāh for those who brought it. My father also brought his charity and the Prophet ﷺ said,

«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى»

«*O Allāh! I invoke You for the family of Abu Awfā.*»"[2]

Allāh's statement,

﴿إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ﴾

﴿*Verily, your Ṣalāt are a Sakan for them*﴾, means, a mercy for them, according to Ibn 'Abbās.[3]

Allāh said next,

﴿وَٱللَّهُ سَمِيعٌ﴾

﴿*and Allāh is All-Hearer,*﴾ of your invocation (O Muḥammad),

﴿عَلِيمٌ﴾

﴿*All-Knower.*﴾ in those who deserve your invocation on their behalf, who are worthy of it.

Allāh said,

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ﴾

﴿*Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?*﴾

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[1] *Fatḥ Al-Bārī* 13:264.

[2] Muslim 2:756.

[3] Aṭ-Ṭabarī 14:457.

This *Āyah* encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins. Allāh states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allāh accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uḥud. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرَبِّيهَا لِأَحَدِكُمْ كَمَا يُرَبِّي أَحَدُكُمْ مُهْرَهُ، حَتَّى إِنَّ اللُّقْمَةَ لَتَكُونُ مِثْلَ أُحُدٍ»

«*Verily, Allāh accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite [of food] becomes as large as Uḥud.*»

The Book of Allāh, the Exalted and Most Honored, testifies to this *Ḥadīth*,

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَـٰتِ﴾

﴾*Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?*﴿, and,

﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَـٰتِ﴾

﴾*Allāh will destroy Ribā and will give increase for Ṣadaqāt.*﴿ [2:276]

'Abdullah bin Mas'ūd said, "Charity falls in Allāh's Hand before it falls in the needy's hand," he then recited this *Āyah*,

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَـٰتِ﴾

﴾*Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?*﴿.[1]

﴿وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾﴾

﴾*105. And say "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."*﴿

[1] At-Ṭabari 14:460.

Warning the Disobedient

Mujāhid said that this *Āyah* carries a warning[1] from Allāh to those who defy His orders. Their deeds will be shown to Allāh, Blessed and Most Honored, and to the Messenger ﷺ and the believers. This will certainly occur on the Day of Resurrection, just as Allāh said,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ﴾

﴿*That Day shall you be brought to Judgement, not a secret of you will be hidden.*﴾ [69:18],

﴿يَوْمَ تُبْلَى ٱلسَّرَآئِرُ﴾

﴿*The Day when all the secrets will be examined.*﴾[86:9], and,

﴿وَحُصِّلَ مَا فِى ٱلصُّدُورِ﴾

﴿*And that which is in the breasts (of men) shall be made known.*﴾[100:10]

Allah might also expose some deeds to the people in this life. Al-Bukhāri said that 'Āishah said, "If the good deeds of a Muslim person please you, then say,

﴿ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ﴾

﴿*Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers.*﴾"[2]

There is a *Ḥadīth* that carries a similar meaning. Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا عَلَيْكُمْ أَنْ تُعْجَبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ لَهُ، فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمْرِهِ - أَوْ بُرْهَةً مِنْ دَهْرِهِ - بِعَمَلٍ صَالِحٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا، وَإِنَّ الْعَبْدَ لَيَعْمَلُ الْبُرْهَةَ مِنْ دَهْرِهِ بِعَمَلٍ سَيِّءٍ، لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللهُ بِعَبْدِهِ خَيْرًا اسْتَعْمَلَهُ قَبْلَ مَوْتِهِ»

«*Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some*

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[1] Aṭ-Ṭabari 14:463

[2] *Fatḥ Al-Bāri* 13:512.

time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds. one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allāh wants the good of a servant He employs him before he dies.»

He was asked, "How would Allāh employ him, O Allāh's Messenger?" He said,

«يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ ثُمَّ يَقْبِضُهُ عَلَيْهِ»

«He directs him to perform good deeds and takes his life in that condition.»[1]

Only Imām Aḥmad collected this *Ḥadīth.*

﴿وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴾106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise.﴿

Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabūk

Ibn 'Abbās, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk and several others said that those mentioned in the *Āyah* are the three who were made to wait to know if their repentance was accepted; Marārah bin Ar-Rabī', Ka'b bin Mālik and Hilāl bin Umayyah.

Some Companions stayed behind from the battle of Tabūk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the *Masjid*) like Abu Lubābah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this *Āyah* was revealed,

﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ﴾

﴾Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār...﴿

[1] Aḥmad 3:120.

وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ
ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ
وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ
﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ
يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟
وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَٰنَهُۥ
عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَٰنَهُۥ
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً
فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾
۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم
بِأَنَّ لَهُمُ ٱلْجَنَّةَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ
وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ فَٱسْتَبْشِرُوا۟
بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ﴾

﴾And the three who stayed behind, until for them the earth, vast as it is, was straitened...﴿[1] We will mention the *Hadīth* about this story from Ka'b bin Mālik. Allāh said,

﴿إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ﴾

﴾whether He will punish them or will forgive them.﴿ meaning, they are at Allāh's mercy, if He wills, He pardons them or punishes them. However, Allāh's mercy comes before His anger,

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴾And Allāh is All-Knowing, All-Wise.﴿ [9:106]

Allāh knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

﴿وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾﴾

﴾107. And as for those who put up a Masjid by way of harm

[1] Aṭ-Ṭabari 14:465-466.

and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.﴾

﴾*108. Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.*﴾

Masjid Aḍ-Ḍirār and Masjid At-Taqwā

The reason behind revealing these honorable *Āyāt* is that before the Messenger of Allāh ﷺ migrated to Al-Madīnah, there was a man from Al-Khazraj called "Abu 'Āmir *Ar-Rāhib* (the Monk)." This man embraced Christianity before Islām and read the Scriptures. During the time of *Jāhiliyyah*, Abu 'Āmir was known for being a worshipper and being a notable person among Al-Khazraj. When the Messenger of Allāh ﷺ arrived at Al-Madīnah after the *Hijrah*, the Muslims gathered around him and the word of Islam was triumphant on the day of Badr, causing Abu 'Āmir, the cursed one, to choke on his own saliva and announce his enmity to Islām. He fled from Al-Madīnah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allāh ﷺ. The Quraysh united their forces and the bedouins who joined them for the battle of Uḥud, during which Allāh tested the Muslims, but the good end is always for the pious and righteous people. The rebellious Abu 'Āmir dug many holes in the ground between the two camps, into one of which the Messenger ﷺ fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury. Before the fighting started, Abu 'Āmir approached his people among the Anṣār and tried to convince them to support and agree with him. When they recognized him, they said, "May Allāh never burden an eye by seeing you, O *Fāsiq* one, O enemy of Allāh!" They cursed him and he went back declaring, "By Allāh! Evil has touched my people after I left." The Messenger of Allāh ﷺ called Abu 'Āmir to Allāh and recited the Qur'ān to him before his flight to Makkah, but he refused to embrace Islām and rebelled. The Messenger ﷺ invoked Allāh

that Abu 'Āmir die as an outcast in an alien land, and his invocation came true. After the battle of Uḥud was finished, Abu 'Āmir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet ﷺ. Heraclius gave him promises and Abu 'Āmir remained with him. He also wrote to several of his people in Al-Madīnah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to fight the Messenger of Allāh ﷺ to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on. These hypocrites built a *Masjid* next to the *Masjid* in Qubā', and they finished building it before the Messenger ﷺ went to Tabūk. They went to the Messenger ﷺ inviting him to pray in their *Masjid* so that it would be a proof that the Messenger ﷺ approved of their *Masjid*. They told him that they built the *Masjid* for the weak and ill persons on rainy nights. However, Allāh prevented His Messenger ﷺ from praying in that *Masjid*. He ﷺ said to them,

«إِنَّا عَلَى سَفَرٍ وَلَكِنْ إِذَا رَجَعْنَا إِنْ شَاءَ اللهُ»

«*If we come back from our travel, Allah willing.*»" When the Messenger of Allāh ﷺ came back from Tabuk and was approximately one or two days away from Al-Madīnah, Jibrīl came down to him with the news about *Masjid Aḍ-Dirār* and the disbelief and division between the believers, who were in *Masjid Qubā'* (which was built on piety from the first day), that *Masjid Aḍ-Dirār* was meant to achieve. Therefore, the Messenger of Allāh sent some people to *Masjid Aḍ-Ḍirār* to bring it down before he reached Al-Madīnah.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about this *Āyah* (9:107), "They are some people of the Anṣār to whom Abu 'Amir said, 'Build a *Masjid* and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muḥammad and his companions.' When they built their *Masjid*, they went to the Prophet ﷺ and said to him, "We finished building our *Masjid* and we would like you pray in it and invoke Allāh for us for His blessings."Allāh revealed this verse,

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

﴿*Never stand you therein*﴾, until,

﴿ٱلظَّٰلِمِينَ﴾

﴿*...wrongdoers*﴾ "[1]

Allāh said next,

﴿وَلَيَحْلِفُنَّ﴾

﴿*they will indeed swear*﴾, those who built it,

﴿إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ﴾

﴿*that their intention is nothing but good.*﴾

by building this *Masjid* we sought the good and the comfort of the people. Allāh replied,

﴿وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ﴾

﴿*Allāh bears witness that they are certainly liars*﴾

for they only built it to harm *Masjid Qubā'*, and out of disbelief in Allāh, and to divide the believers. They made it an outpost for those who warred against Allāh and His Messenger ﷺ, such as Abu 'Āmir the *Fāsiq* who used to be called *Ar-Rāhib*, may Allāh curse him! Allāh said,

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

﴿*Never stand you therein*﴾, prohibiting His Prophet ﷺ and his *Ummah* from ever standing in it in prayer.

Virtues of *Masjid Qubā'*

Allāh encouraged His Prophet ﷺ to pray in *Masjid Qubā'* which, from the first day, was built on *Taqwā*, obedience to Allāh and His Messenger ﷺ, for gathering the word of the believers and as an outpost and a fort for Islām and its people. This is why Allāh the Exalted said,

﴿لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ﴾

﴿*Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to*

[1] At-Tabari 14:470. The last two narrations are not authentic. Two of the narrations recorded by At-Tabari confirm much of the story and the cause of revelation.

pray).﴿

in reference to the *Masjid* of Qubā'. An authentic *Hadīth* records that the Messenger of Allāh ﷺ said,

«صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ»

«*One prayer in Masjid Qubā' is just like an 'Umrah.*»[1]

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ used to visit *Masjid Qubā'* while riding and walking.[2]

Imām Aḥmad recorded that 'Uwaym bin Sa'idah Al-Anṣāri said that the Prophet ﷺ went to *Masjid Qubā'* and asked,

«إِنَّ اللهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ الثَّنَاءَ فِي الطُّهُورِ فِي قِصَّةِ مَسْجِدِكُمْ، فَمَا هَذَا الطُّهُورُ الَّذِي تَطَهَّرُونَ بِهِ؟»

«*In the story about your Masjid, Allāh the Exalted has praised you concerning the purification that you perform. What is the purification that you perform?*»

They said, "By Allāh, O Allāh's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed." [3] Ibn Khuzaymah collected this *Hadīth* in his *Ṣaḥīḥ*.[4]

Allāh's statement,

﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾

﴿*Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.*﴾

This encourages praying in old *Masjids* that were built for the purpose of worshipping Allāh alone, without partners. It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform

[1] Ibn Majah 1:452 and At-Tirmidhi: 324.

[2] *Fatḥ Al-Bārī* 3:82 and Muslim: 1399.

[3] Aḥmad 3:422.

[4] Ibn Khuzaymah 1:45.

Wūḍu' perfectly and preserve themselves from impure things.

Imām Aḥmad recorded that one of the Companions of the Messenger of Allāh ﷺ said that the Messenger of Allāh ﷺ led them in a Dawn (*Ṣubḥ*) prayer in which he recited *Sūrat Ar-Rūm* (chapter 30) and made mistakes in the recitation. When he finished the prayer, he said,

«إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ أَنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

«*We sometimes make mistakes in reciting the Qur'ān, there are people among you who attend the prayer with us, but do not perform Wūḍu' perfectly. Therefore, whoever attends the prayer with us let him make perfect Wūḍu'.*»[1]

This *Ḥadīth* indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

﴿أَفَمَنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَـٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾﴾

﴾*109. Is it then he who laid the foundation of his building on Taqwā to Allāh and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the wrongdoers.*﴿

﴾*110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. And Allah is All-Knowing, All-Wise.*﴿

The Difference between *Masjid At-Taqwā* and *Masjid Aḍ-Ḍirār*

Allah the Exalted says that the *Masjid* that has been built on the basis of *Taqwā* of Allāh and His pleasure is not the same as a *Masjid* that was been built based on causing harm,

[1] Aḥmad 3:471-472.

disbelief and causing division among the believers, and as an outpost for those who warred against Allāh and His Messenger ﷺ. The latter built their *Masjid* on the edge of a steep hole,

﴿فِى نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ﴾

﴾*into the fire of Hell. And Allāh guides not the people who are the wrongdoers.*﴿,

Allāh does not bring aright the works of those who commit mischief. Jābir bin 'Abdullāh said, "I saw the *Masjid* that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allāh ﷺ."[1] Allāh's statement,

﴿لَا يَزَالُ بُنْيَانُهُمُ الَّذِى بَنَوْا رِيبَةً فِى قُلُوبِهِمْ﴾

﴾*The building which they built will never cease to be a cause of doubt in their hearts*﴿

and hypocrisy. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it. Allāh said next,

﴿إِلَّا أَن تَقَطَّعَ قُلُوبُهُمْ﴾

﴾*unless their hearts are cut to pieces.*﴿ until they die, according to Ibn 'Abbās, Mujāhid, Qatādah, Zayd bin Aslam, As-Suddi, Ḥabīb bin Abi Thābit, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam and several other scholars of the Salaf.[2]

﴿وَاللَّهُ عَلِيمٌ﴾

﴾*And Allāh is All-Knowing,*﴿ of the actions of His creation,

﴿حَكِيمٌ﴾

﴾*All-Wise.*﴿ in compensating them for their good or evil actions.

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرَاةِ وَالْإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِى بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾﴾

[1] At-Ṭabari 14:493.

[2] At-Ṭabari 14:495-497.

﴾111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrāh and the Injīl and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴿

Allāh has purchased the Souls and Wealth of the *Mujāhidīn* in Return for Paradise

Allāh states that He has compensated His believing servants for their lives and wealth – if they give them up in His cause – with Paradise. This demonstrates Allāh's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Ḥasan Al-Baṣri and Qatādah commented, "By Allāh! Allāh has purchased them and raised their worth."[1] Shimr bin 'Aṭiyyah said, "There is not a Muslim but has on his neck a sale that he must conduct with Allāh; he either fulfills its terms or dies without doing that." He then recited this *Āyah*.[2] This is why those who fight in the cause of Allāh are said to have conducted the sale with Allāh, meaning, accepted and fulfilled his covenant.[3] Allāh's statement,

﴿يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ﴾

﴾They fight in Allāh's cause, so they kill and are killed.﴿

indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs.

The Two *Ṣaḥīḥs* recorded the *Ḥadīth*,

«وَتَكَفَّلَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي وَتَصْدِيقٌ بِرُسُلِي بِأَنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

«Allāh has made a promise to the person who goes out (to fight) in His cause; 'And nothing compels him to do so except Jihād =

[1] Aṭ-Ṭabari 14:499.

[2] Aṭ-Ṭabari 14:499.

[3] Aṭ-Ṭabari 14:499.

التَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ
ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ
وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ
وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن
يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ
مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ
ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ
فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ
﴿١١٤﴾ وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ
يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ ٱللَّهَ
لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُحْىِۦ وَيُمِيتُ وَمَا لَكُم مِّن
دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ لَّقَد تَّابَ ٱللَّهُ عَلَى
ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى
سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ
مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

in My Cause and belief in My Messengers.' He will either be admitted to Paradise if he dies, or compensated by Allāh, either with a reward or booty if He returns him to the home which he departed from.»[1]

Allāh's statement,

﴿وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ﴾

﴾*It is a promise in truth which is binding on Him in the Tawrāh and the Injīl and the Qur'ān.*﴿ affirms this promise and informs us that Allāh has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the Tawrāh that He sent down to Mūsā, the Injīl that He sent down to 'Īsā, and the Qur'ān that was sent down to Muhammad, may Allāh's peace and blessings be on them all. Allāh said next,

﴿وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ﴾

﴾*And who is truer to his covenant than Allāh?*﴿

affirming that He never breaks a promise. Allāh said in similar statements,

﴿وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا﴾

﴾*And who is truer in statement than Allāh?*﴿ [4:87], and,

[1] *Fath Al-Bāri* 6:254 and Muslim 3:1496.

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

﴾*And whose words can be truer than those of Allāh?*﴿[4:122].

Allāh said next,

﴿فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴾*Then rejoice in the bargain which you have concluded. That is the supreme success.*﴿,

meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

﴿التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾﴾

﴾*112. Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allāh. And give glad tidings to the believers.*﴿

This is the description of the believers from whom Allāh has purchased their souls and wealth, who have these beautiful and honorable qualities,

﴿التَّائِبُونَ﴾

﴾*who repent*﴿ from all sins and shun all evils,

﴿الْعَابِدُونَ﴾

﴾*who worship*﴿, their Lord and preserve the acts of worship that include statements and actions. Praising Allah is among the best statements. This is why Allāh said next,

﴿الْحَامِدُونَ﴾

﴾*who praise (Him)*﴿. Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

﴿السَّائِحُونَ﴾

﴾*As-Sā'iḥūn (who fast)*﴿ [9:112]. Allāh also described the Prophet's wives that they are,

﴿سَٰئِحَٰتٍ﴾

﴾Sā'ihāt﴿ [66:5], meaning, they fast. As for prostrating and bowing down, they are acts of the prayer,

﴿الرَّاكِعُونَ السَّاجِدُونَ﴾

﴾who bow down, who prostrate themselves,﴿

These believers also benefit Allāh's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned. This includes abiding by Allāh's limits in knowledge and action, meaning, what He allowed and what He prohibited. Therefore, they worship the True Lord and advise creation. This is why Allāh said next,

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

﴾And give glad tidings to the believers.﴿

since faith includes all of this, and the supreme success is for those who have faith.

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾﴾

﴾113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿

﴾114. And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father). But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh and forbearing.﴿

The Prohibition of supplicating for Polytheists

Imām Aḥmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said, "When Abu Ṭālib was dying, the Prophet ﷺ went to him and found Abu Jahl and 'Abdullāh bin

Abi Umayyah present. The Prophet ﷺ said,

«أَيْ عَمِّ، قُلْ لَا إِلَهَ إِلَّا اللهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ عَزَّ وَجَلَّ»

«*O uncle! Say, 'Lā ilaha illa-llāh,' a word concerning which I will plea for you with Allāh, the Exalted and Most Honored.*»

Abu Jahl and 'Abdullāh bin Abi Umayyah said, 'O Abu Ṭālib! Would you leave the religion of Abdul-Muṭṭalib?' Abu Ṭālib said, 'Rather, I will remain on the religion of Abdul-Muṭṭalib.' The Prophet ﷺ said,

«لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ»

«*I will invoke Allāh for forgiveness for you, as long as I am not prohibited from doing so.*»

This verse was revealed,

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾

﴾*It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.*﴿

Concerning Abu Ṭālib, this *Āyah* was revealed,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

﴾*Verily, you guide not whom you like, but Allāh guides whom He wills*﴿ [28:56]."[1]

This *Hadith* is recorded in the Two *Sahihs*.[2]

Ibn Jarir recorded that Sulaymān bin Buraydah said that his father said, "When the Prophet ﷺ came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, 'O Allāh's Messenger! We saw what you did.' He said,

«إِنِّي اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ لِي، وَاسْتَأْذَنْتُهُ فِي الِاسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي»

[1] Aḥmad 5:433.

[2] *Fatḥ Al-Bāri* 8:192 and Muslim 1:54.

«*I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.*»

We never saw him more tearful than on that day."[1]

Al-'Awfi narrated from Ibn 'Abbās about Allāh's statement,

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾

﴿*It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn*﴾

"The Prophet ﷺ wanted to invoke Allāh for forgiveness for his mother, but Allāh did not allow him. The Prophet ﷺ said,

«إِنَّ إِبْرَاهِيمَ خَلِيلَ اللهِ ﷺ قَدِ اسْتَغْفَرَ لِأَبِيهِ»

«*Ibrāhīm, Allāh's Khalil, invoked Allāh for his father.*»

Allāh revealed,

﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ﴾

﴿*And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father)*﴾."[2]

'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās commented on this *Āyah*, "They used to invoke Allāh for them (pagans) until this *Āyah* was revealed. They then refrained from invoking Allāh to forgive the dead among them, but were not stopped from invoking Allāh for the living among them until they die. Allāh sent this *Āyah*,

﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ﴾

﴿*And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only...*﴾ [9:114]."[3]

Allāh said next,

﴿فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ﴾

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[1] Aṭ-Ṭabari 6:489.

[2] Aṭ-Ṭabari 14:512. Although this *Ḥadīth* is weak, there are similar narrations that serve as withesses for it. See *Ṣaḥīḥ Sunan At-Tirmidhi* no. 2477.

[3] Aṭ-Ṭabari 14:513.

﴾*But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him*﴿ [9:114].

Ibn 'Abbās commented, "Ibrāhīm kept asking Allāh to forgive his father until he died, when he realized that he died as an enemy to Allāh, he disassociated himself from him." In another narration, he said, "When his father died he realized that he died as an enemy of Allāh."[1] Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and several others.[2] 'Ubayd bin 'Umayr and Sa'īd bin Jubayr said, "Ibrāhīm will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, 'O Ibrāhīm! I disobeyed you, but today, I will not disobey you.' Ibrāhīm will say, 'O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced?' He will be told, 'Look behind you,' where he will see a bloody hyena – for his father will have been transformed into that – and it will be dragged from its feet and thrown in the Fire."[3] Allāh's statement,

﴾إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ﴿

﴾*Verily, Ibrāhīm was Awwāh and was forbearing.*﴿

means, he invoked Allāh always, according to 'Abdullāh bin Mas'ūd.[4] Several narrations report this from Ibn Mas'ūd.[5] It was also said that, '*Awwāh*', means, 'who invokes Allāh with humility', 'merciful', 'who believes with certainty', 'who praises (Allāh)', and so forth.

﴾وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾﴿

﴾*115. And Allāh will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allāh is the All-Knower of everything.*﴿

[1] Aṭ-Ṭabari 14:519.
[2] Aṭ-Ṭabari 14:518-519.
[3] Aṭ-Ṭabari 14:521.
[4] Aṭ-Ṭabari 14:523-524.
[5] Aṭ-Ṭabari 14:524.

﴾116. Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.﴿

Recompense comes after Proof is established

Allāh describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. For instance, Allāh said,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ﴾

﴾And as for Thamūd, We showed and made clear to them the path of truth ...﴿ [41:17].

Mujāhid commented on Allāh's saying;

﴿وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ﴾

﴾And Allāh will never lead a people astray after He has guided them﴿

"Allāh the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer."[1]

Ibn Jarīr commented, "Allāh says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger ﷺ! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you [if you indulge in this action]. Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established. As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing." [2]

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[1] Aṭ-Ṭabari 14:537.

[2] Aṭ-Ṭabari 14:536.

Allāh said,

﴿إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾

﴿*Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.*﴾

Ibn Jarīr commented, "This is an encouragement from Allāh for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allāh's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allāh, nor a supporter other than Him."[1]

﴿لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

﴿*117. Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.*﴾

Battle of Tabūk

Mujāhid and several others said, "This *Āyah* was revealed concerning the battle of Tabūk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water."[2] Qatādah said, "They went to Ash-Shām during the year of the battle of Tabūk at a time when the heat was intense. Allāh knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allāh forgave them and allowed them to come back from that battle."[3] Ibn Jarīr

[1] Aṭ-Ṭabari 14:538.

[2] Aṭ-Ṭabari 14:540.

[3] Aṭ-Ṭabari 14:541.

reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb was reminded of the battle of distress (Tabūk) and 'Umar said, "We went with the Messenger of Allāh ﷺ in the intense heat for Tabūk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr Aṣ-Ṣiddīq said, 'O Allāh's Messenger! Allāh, the Exalted and Most Honored, has always accepted your invocation, so invoke Allāh for us.' The Prophet ﷺ said,

«أَتُحِبُّ ذَلِكَ؟»

«*Would you like me to do that?*»

Abu Bakr said, 'Yes.' The Prophet ﷺ raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp."[1] Ibn Jarīr said about Allāh's statement,

﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ﴾

﴾*Allāh has forgiven the Prophet, the Muhājirīn and the Anṣar who followed him in the time of distress,*﴿

meaning "With regards to expenditures, transportation, supplies and water,

﴿مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ﴾

﴾*after the hearts of a party of them had nearly deviated,*﴿

away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle,

﴿ثُمَّ تَابَ عَلَيْهِمْ﴾

﴾*but He accepted their repentance.*﴿

He directed them to repent to their Lord and renew their

[1] Aṭ-Ṭabari 14:539.

firmness on His religion,

﴿إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ﴾

﴿*Certainly, He is unto them full of kindness, Most Merciful.*﴾"[1]

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾

﴿*118. And (Allāh has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.*﴾

﴿*119. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).*﴾

سورة التوبة ٢٠٦ الجزء الحادي عشر

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ
مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ
ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ
ٱلصَّٰدِقِينَ ﴿١١٩﴾ مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم
مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ
عَن نَّفْسِهِۦ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ
وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ
ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم
بِهِۦ عَمَلٌ صَٰلِحٌ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾
وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ
وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟
يَعْمَلُونَ ﴿١٢١﴾ ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ
وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

The Three, Whose Decision was deferred by the Messenger of Allāh ﷺ

Imām Aḥmad recorded that 'Abdullāh bin Ka'b bin Mālik, who used to guide Ka'b after he became blind, said that he heard Ka'b bin Mālik narrate his story when he did not join

[1] Aṭ-Ṭabari 14:539.

the battle of Tabūk with the Messenger of Allāh ﷺ. Ka'b bin Mālik said, "I did not remain behind Allāh's Messenger ﷺ in any battle that he fought except the battle of Tabūk. I failed to take part in the battle of Badr, but Allāh did not admonish anyone who did not participate in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraysh, until Allāh made the Muslims and their enemies meet without any appointment. I witnessed the night of Al-'Aqabah pledge with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the Badr Battle, even though the Badr Battle is more popular among the people than the 'Aqabah pledge. As for my news of this battle of Tabūk, I was never stronger or wealthier than I was when I remained behind Allāh's Messenger ﷺ in that battle. By Allāh, never had I two she-camels before, but I did at the time of that battle.

Whenever Allāh's Messenger ﷺ wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabūk) which Allāh's Messenger ﷺ fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet ﷺ clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent. Allāh's Messenger ﷺ was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered."

Ka'b added, "Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allāh revealed it through divine revelation. Allāh's Messenger ﷺ fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allāh's Messenger ﷺ, and the Muslims along with him, departed. But I had not prepared anything for my departure. I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having

done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allah's Messenger ﷺ did not remember me until he reached Tabūk. So while he was sitting among the people in Tabûk, he said,

«مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟»

«*What did Ka'b bin Mālik do?*» A man from Banu Salimah said, 'O Allah's Messenger! He has been stopped by his two *Burdah* (garments) and looking at his own flanks with pride.' Mu'ādh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but that which is good.' Allah's Messenger ﷺ kept silent.'"

Ka'b bin Malik added, "When I heard that Allah's Messenger ﷺ was on his way back to Al-Madīnah, I was overcome by concern and began to think of false excuses. I said to myself, 'How can I escape from his anger tomorrow?' I started looking for advice from wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had approached (Al-Madīnah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the *Masjid* first, and offer a two *Rak'ah* prayer, then sit for the people. So when he had done all that (this time), those who failed to join the battle came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allāh's Messenger ﷺ accepted the excuses they expressed outwardly, asked for Allāh's forgiveness for them and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said,

«تَعَالَ»

«*Come* »So I came walking until I sat before him. He said to me,

«مَا خَلَّفَكَ أَلَمْ تَكُنْ قَدِ اشْتَرَيْتَ ظَهْرَكَ»

«*What stopped you from joining us? Had you not purchased an animal for carrying you?*»

I answered, 'Yes, O Allāh's Messenger! By Allāh, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if I tell you a lie today to seek your favor, Allāh would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allāh's forgiveness. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Allāh's Messenger ﷺ said,

«أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ»

«*As regards to this man, he has surely told the truth. So get up until Allāh decides your case.*»

I got up, and many men of Banu Salimah followed me and said to me, 'By Allāh, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allāh's Messenger ﷺ like the others who did not join him. The invocation of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for your sin.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same end as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murārah bin Ar-Rabī' Al-'Āmiri and Hilāl bin Umayyah Al-Wāqifi.' They mentioned to me two pious men who had attended the battle of Badr and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I

lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatādah who was my cousin and the dearest person to me. I offered my greeting to him. By Allāh, he did not return my greetings. I said, 'O Abu Qatādah! I beseech you by Allāh! Do you know that I love Allāh and His Messenger?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. I asked him again in the Name of Allāh and he said, 'Allāh and His Messenger know better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madīnah, suddenly I saw that a Nabatean from Ash-Shām came to sell his grains in Al-Madīnah, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassān (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written: 'To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allāh does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allāh's Messenger ﷺ saying 'Allāh's Messenger orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not mingle with her.'

The Prophet ﷺ sent the same message to my two fellows. I said to my wife, 'Go to your parents and remain with them until Allāh gives His verdict in this matter.'"

Ka'b added, "The wife of Hilāl bin Umayyah came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said,

«لَا، وَلٰكِنْ [لَا يَقْرَبْكِ]»

«'No (you can serve him), but he should not come near you [sexually]».'

She said, 'By Allāh! He has no desire for anything. By Allāh, he has never ceased weeping since his case began until this day of his.' On that, some of my family members said to me, 'Will you also ask Allāh's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umayyah to serve him?' I said, 'By Allāh, I will not ask permission of Allah's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had finished the *Fajr* prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allāh described (in the Qur'ān): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come with His forgiveness for us. Allāh's Messenger ﷺ announced the acceptance of our repentance by Allāh after *Fajr* prayer. The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allāh, I owned no other than them on that day. Then I borrowed two

garments, wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's acceptance of my repentance, saying, 'We congratulate you on Allāh's acceptance of your repentance.'"

Ka'b further said, "When I entered the *Masjid*, I saw Allāh's Messenger ﷺ sitting in the *Masjid* with the people around him. Ṭalḥah bin 'Ubaydullāh swiftly came to me, shook my hands and congratulated me. By Allāh, none of the Muhājirūn got up for me except Ṭalḥah; I will never forget Ṭalḥah for this."

Ka'b added, "When I greeted Allāh's Messenger ﷺ, his face was bright with joy. He said,

«أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ»

«*'Be happy with the best day you have ever seen since your mother gave birth to you.*»

I said to the Prophet, 'Is this forgiveness from you or from Allāh?' He said,

«لَا بَلْ مِنْ عِنْدِ اللهِ»

«*No, it is from Allāh*». Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger.' Allāh's Messenger ﷺ said,

«أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»

«*Keep some of your wealth, as it will be better for you*». I said, 'So I will keep my share from Khaybar with me.' I added, 'O Allāh's Messenger! Allāh has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allāh, I do not know of any Muslim, whom Allāh has helped to tell the truth more than I. Ever since I have mentioned the truth to Allāh's Messenger ﷺ, I have never intended to tell a lie, until today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed the *Āyah*,

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿١١٧﴾ وَعَلَى

الثَّلَٰثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾ ﴾

﴾Allāh has forgiven the Prophet, the Muhājirūn and the Anṣār who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).﴿

Ka'b said; "By Allāh! Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish, just as those who had told a lie have perished. Allāh described those who told lies with the worst descriptions He ever attributed to anyone. Allāh said,

﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ ﴾

﴾They will swear by Allāh to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place – a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are rebellious.﴿

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their pledge and asked Allāh to forgive them, but Allāh's Messenger ﷺ left our case pending until Allāh

gave us His judgement about it. As for that Allāh said,

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾

﴾*And (He did forgive also) the three who stayed behind...*﴿

What Allāh said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet ﷺ about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses."[1]

This is an authentic *Ḥadīth* collected in the Two *Ṣaḥīḥs* (Al-Bukhāri and Muslim) and as such, its authenticity is agreed upon.[2] This *Ḥadīth* contains the explanation of this honorable *Āyah* in the best, most comprehensive way. Similar explanation was given by several among the Salaf. For instance, Al-A'mash narrated from Abu Sufyān, from Jābir bin 'Abdullāh about Allāh's statement,

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾

﴾*And (He did forgive also) the three who stayed behind...*﴿

"They are Ka'b bin Mālik, Hilāl bin Umayyah and Murārah bin Ar-Rabī', all of them from the Anṣār."[3]

The Order to speak the Truth

Allāh sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth – vast as it is – were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allāh's sake and awaited humbly for His decree. They remained firm, until Allāh sent His relief to them since they told the Messenger of Allāh ﷺ the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allāh forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allāh's statement next,

[1] Aḥmad 3:456.

[2] *Fatḥ Al-Bāri* 8:193 and Muslim 4:2121.

[3] Aṭ-Ṭabari 14:544.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾﴾

﴾O you who believe! Have Taqwā of Allāh, and be with those who are true.﴿

The *Āyah* says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allāh will make a way for you out of your concerns and a refuge. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا»

«Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allāh as very truthful (Ṣiddīq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allāh as a great liar.»[1]

This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.[2]

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ الْأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾﴾

﴾120. It was neither befitting for the people of Al-Madīnah and the bedouins of the neighborhood to remain behind Allāh's Messenger nor to prefer their own lives to his life. That is because they suffer neither Ẓama' nor Naṣab, nor Makhmaṣah in the cause of Allāh, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but

[1] Aḥmad 1:384.

[2] *Fatḥ Al-Bārī* 1:523 and Muslim 4:2012.

is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the doers of good.﴿

Rewards of *Jihād*

Allah, the Exalted and Most Honored, criticizes the people of Al-Madīnah and the bedouins around it, who did not participate in the battle of Tabūk with the Messenger of Allah ﷺ. They sought to preserve themselves rather than comfort the Messenger ﷺ during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

﴿لَا يُصِيبُهُمْ ظَمَأٌ﴾

﴾*they suffer neither Ẓama'*﴿, thirst,

﴿وَلَا نَصَبٌ﴾

﴾*nor Naṣab*﴿, fatigue,

﴿وَلَا مَخْمَصَةٌ﴾

﴾*nor Makhmaṣah*﴿, hunger,

﴿وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ﴾

﴾*nor they take any step to raise the anger of disbelievers*﴿, by strategies of war that would terrify their enemy,

﴿وَلَا يَنَالُونَ﴾

﴾*nor inflict*﴿, a defeat on the enemy,

﴿إِلَّا كُتِبَ لَهُم﴾

﴾*but is written to their credit*﴿ as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

﴿إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

﴾*Surely, Allāh wastes not the reward of the doers of good.*﴿

Allāh said in a similar *Āyah*,

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

﴾*Certainly We shall not make the reward of anyone who does*

his (righteous) deeds in the most perfect manner to be lost﴾

﴿وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ﴾

﴾*121. Neither do they spend any contribution – small or great – nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do.*﴿

Allāh said next,

﴿وَلَا يُنفِقُونَ﴾

﴾*Neithr do they spend*﴿, in reference to the fighters in Allāh's cause,

﴿نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً﴾

﴾*any contribution – small or great –*﴿, with regards to its amount,

﴿وَلَا يَقْطَعُونَ وَادِيًا﴾

﴾*nor cross a valley*﴿, while marching towards the enemy,

﴿إِلَّا كُتِبَ لَهُمْ﴾

﴾*but is written to their credit*﴿, for these actions that they take [and which are under their control],

﴿لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ﴾

﴾*that Allāh may recompense them with the best of what they used to do.*﴿

Certainly, the Leader of the faithful, 'Uthmān bin 'Affān, may Allāh be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable *Āyah*. He spent large amounts and tremendous wealth on this battle (Tabūk).

Abdullāh, the son of Imām Aḥmad recorded that 'Abdūr-Raḥmān bin Khabbāb As-Sulami said; "The Messenger of Allāh ﷺ gave a speech in which he encouraged spending on the army of distress (for Tabūk).

'Uthmān bin 'Affān, may Allāh be pleased with him said; 'I will give one hundred camels with their saddles and supplies.' Then he ﷺ exhorted them some more. So 'Uthmān said; 'I will give one hundred more camels with their saddles and supplies.' Then he ﷺ descended one step of the *Minbar* and exhorted

them some more. So 'Uthman bin 'Affān said; 'I will give one hundred more camels with their saddles and supplies.' Then I saw Allāh's Messenger ﷺ with his hand moving like this - and 'Abduṣ-Ṣamad's [one of the narrators] hand went out like one in amazement - he ﷺ said,

«مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذَا»

«*It does not matter what 'Uthmān does after.*»[1]

It is also recorded in the *Musnad* that 'Abdur-Raḥmān bin Samurah said, "Uthmān brought a thousand *Dinārs in his garment so that the Prophet* ﷺ could prepare supplies for the army of distress. 'Uthmān poured the money on the Prophet's lap, and the Prophet ﷺ started turning it around with his hand and declaring repeatedly,

«مَا ضَرَّ ابْنَ عَفَّانَ مَا عَمِلَ بَعْدَ الْيَوْمِ»

«*The son of 'Affān (i.e., 'Uthmān) will never be harmed by anything he does after today.*»"[2]

Qatādah commented on Allāh's statement,

﴿وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ﴾

﴾*nor cross a valley, but is written to their credit*﴿,

"The farther any people march forth away from their families in the cause of Allah, the nearer they will be to Allāh."[3]

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾﴾

﴾*122. And it is not (proper) for the believers to go out (to fight - Jihād) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).*﴿

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[1] Aḥmad 4:75. This narration is weak due to the anonymity of a narrator, but the following as well as others recorded by At-Tirmidhi support its general meaning. *See Ṣaḥīḥ Sunan At-Tirmidhi* nos. 2919, 2921.

[2] Aḥmad 5:63.

[3] At-Ṭabari 14:565.

Allāh the Exalted here explains His order to Muslims to march forth with the Messenger of Allāh ﷺ for the battle of Tabūk. We should first mention that a group of the Salaf said that marching along with the Messenger ﷺ, when he went to battle, was at first obliged on all Muslims, because, as they say, Allāh said,

﴿انفِرُوا خِفَافًا وَثِقَالًا﴾

﴿*March forth, whether you are light or heavy*﴾ [9:41], and,

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ الْأَعْرَابِ﴾

﴿*It was not becoming of the people of Al-Madīnah and the bedouins of the neighborhood...*﴾ [9:120].

However, they said, Allāh abrogated this ruling (9:41 and 9:120) when He revealed this *Āyah*, (9:122).

However, we could say that this *Āyah* explains Allāh's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for *Jihād*. Those who went with the Messenger ﷺ would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet ﷺ will achieve both goals [*Jihād* and learning the revelation from the Prophet ﷺ]. After the Prophet ﷺ, a group of every tribe or neighborhood should seek religious knowledge or perform *Jihād*, for in this case, *Jihād* is required from at least a part of each Muslim community.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās about the *Āyah*,

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً﴾

﴿*And it is not (proper) for the believers to go out (to fight - Jihād) all together.*﴾

"The believers should not all go to battle and leave the Prophet ﷺ alone,

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾

﴿*Of every troop of them, a party only should go forth*﴾

in the expeditions that the Prophet ﷺ sent. When these armies returned to the Prophet, ﷺ who in the meantime received

revealed parts of the Qur'ān from Allāh, the group who remained with the Prophet ﷺ would have learned that revelation from him. They would say, 'Allāh has revealed some parts of the Qur'ān to your Prophet and we learned it.' So they learned from them what Allāh revealed to His Prophet ﷺ in their absence, while the Prophet ﷺ sent some other men into military expeditions. Hence Allāh's statement,

﴿لِّيَتَفَقَّهُوا فِي الدِّينِ﴾

﴾that they may get instructions in religion,﴿

so that they learn what Allāh has revealed to their Prophet ﷺ and teach the armies when they return,

﴿لَعَلَّهُمْ يَحْذَرُونَ﴾

﴾so that they may beware.﴿"[1]

Mujāhid said, "This *Āyah* was revealed about some of the Companions of the Prophet ﷺ who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, 'We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet ﷺ. Allāh said,

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾

﴾Of every troop of them, a party only should go forth,﴿

those who seek righteousness [such as to spread the call of Islām, while others remain behind],

﴿لِّيَتَفَقَّهُوا فِي الدِّينِ﴾

﴾that they may get instructions in (Islāmic) religion,﴿

and learn what Allāh has revealed,

﴿وَلِيُنذِرُوا قَوْمَهُمْ﴾

﴾and that they may warn their people﴿, when those who went forth returned to them,

﴿لَعَلَّهُمْ يَحْذَرُونَ﴾

﴾so that they may beware (of evil).﴿"[2]

[1] Aṭ-Ṭabari 14:565.

[2] Aṭ-Ṭabari 14:566.

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يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

سُورَةُ يُونُسَ

Qatādah said about this *Āyah*, "It is about when the Messenger of Allāh ﷺ sent an army; Allāh commanded them to go into battle, while another group remained with the Messenger of Allāh ﷺ to gain instructions in the religion. Another group returns to its own people to call them (to Allāh) and warn them against Allāh's punishment of those who were before them."[1]

It was also said that this verse,

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً﴾

﴿And it is not (proper) for the believers to go out all together.﴾

is not about joining *Jihād*. They say that the Messenger of Allāh ﷺ invoked Allāh against Muḍar to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madīnah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger ﷺ and Allāh revealed to him that they are not believers. The Messenger of Allāh ﷺ sent them back to their tribes and warned their people not to repeat what they did. Hence Allāh's statement,

﴿وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ﴾

[1] At-Ṭabari 14:568.

﴾and that they may warn their people when they return to them,﴿

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾﴾

﴾123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who have Taqwā.﴿

The Order for *Jihād* against the Disbelievers, the Closest, then the Farthest Areas

Allāh commands the believers to fight the disbelievers, the closest in area to the Islāmic state, then the farthest. This is why the Messenger of Allāh ﷺ started fighting the idolators in the Arabian Peninsula. When he finished with them and Allāh gave him control over Makkah, Al-Madīnah, Aṭ-Ṭā'if, Yemen, Yamāmah, Hajr, Khaybar, Ḥaḍramawt and other Arab provinces, and the various Arab tribes entered Islam in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islām, especially since they were from the People of the Scriptures. The Prophet ﷺ marched until he reached Tabūk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his *Hijrah*.

In the tenth year, the Messenger of Allāh ﷺ was busy with the Farewell *Ḥajj*. The Messenger ﷺ died eighty-one days after he returned from that *Ḥajj*, Allāh chose him for what He had prepared for him [in Paradise]. After his death, his executor, friend, and Khalīfah, Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allāh gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islām return. He took the *Zakāh* from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the

Prophet ﷺ, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islāmic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allāh opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allāh, just as the Messenger of Allāh ﷺ had foretold would happen.

This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Fārūq, the Martyr of the *Miḥrāb*,[1] Abu Ḥafṣ, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him. With 'Umar, Allah humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to 'Umar from near and far provinces, and he divided them according to the legitimate and accepted method. 'Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhājirīn and Anṣār agreed to chose after 'Umar, 'Uthmān bin 'Affān, Leader of the faithful and Martyr of the House, may Allāh be pleased with him.

During 'Uthmān's reign, Islām wore its widest garment and Allāh's unequivocal proof was established in various parts of the world over the necks of the servants. Islām appeared in the eastern and western parts of the world and Allāh's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allāh's enemies, and whenever Muslims overcame an *Ummah*, they moved to the next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ﴾

﴾O you who believe! Fight those of the disbelievers who are close to you,﴿

Allāh said next,

﴿وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً﴾

[1] Place of worship, where a Zoroastrian disbeliever assassinated 'Umar while he was leading the Muslims in prayer.

﴾*and let them find harshness in you*﴿, meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allāh said in other *Āyah*,

﴾فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَـٰفِرِينَ﴿

﴾*Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...*﴿[5:54],

﴾مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴿

﴾*Muḥammad is the Messenger of Allāh. And those who are with him are severe against the disbelievers, and merciful among themselves.*﴿[48:29], and,

﴾يَـٰٓأَيُّهَا ٱلنَّبِىُّ جَـٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَـٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ﴿

﴾*O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.*﴿[9:73]

Allāh said,

﴾وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ﴿

﴾*And know that Allāh is with those who have Taqwā*﴿, meaning, fight the disbelievers and trust in Allāh knowing that Allāh is with you if you fear and obey Him. This was the case in the first three blessed generations of Islām, the best members of this *Ummah*. Since they were firm on the religion and reached an unsurpassed level of obedience to Allāh, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islām and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islāmic states, after gaining control over many of its areas, in addition to entire Islāmic lands. Verily, ownership of all affairs is with Allāh in the beginning and in the end. Whenever a just

Muslim king stood up and obeyed Allāh's orders, all the while trusting in Allāh, Allāh helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allāh. We ask Allah to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allah is Most Generous, Most Giving.

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾﴾

﴾124. And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice.﴿

﴾125. But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.﴿

Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion

Allāh said,

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ﴾

﴾*And whenever there comes down a Sūrah*﴿, then among the hypocrites are,

﴿مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا﴾

﴾*some who say: "Which of you has had his faith increased by it?"*﴿

They say to each other, who among you had his faith increased by this *Sūrah* [from the Qur'ān]? Allāh the Exalted said,

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ﴾

﴾*As for those who believe, it has increased their faith, and they rejoice.*﴿

This *Āyah* is one of the mightiest evidences that faith

increases and decreases, as is the belief of most of the Salaf and later generations of scholars and Imāms. Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of *Ṣaḥīḥ Al-Bukhārī*, may Allāh grant him His mercy.

Allāh said next,

﴿وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ﴾

﴿But as for those in whose hearts is a disease, it will add Rijs to their Rijs.﴾

the *Sūrah* increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allāh said in another *Āyah*,

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ﴾

﴿And We send down in the Qur'ān that which is a healing﴾ [17:82], and,

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)".﴾[41:44]

This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ۝ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ۝﴾

﴿126. See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson (from it).﴾

﴿127. *And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.*﴾

Hypocrites suffer Afflictions

Allāh says, do not these hypocrites see,

﴿أَنَّهُمْ يُفْتَنُونَ﴾

﴿*that they are put in trial*﴾, being tested,

﴿فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ﴾

﴿*once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson.*﴾

They neither repent from their previous sins nor learn a lesson for the future. Mujāhid said that hypocrites are tested with drought and hunger.[1]

Allāh said;

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾﴾

﴿*And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.*﴾

This describes the hypocrites that when a *Sūrah* is revealed to the Messenger of Allāh ﷺ,

﴿نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ﴾

﴿*they look at one another*﴾, they turn their heads, right and left, saying,

﴿هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا﴾

﴿*"Does any one see you?" Then they turn away...*﴾

turning away from, and shunning the truth. This is the description of hypocrites in this life, for they do not remain

[1] At-Ṭabari 14:580.

where the truth is being declared, neither accepting nor understanding it, just as Allāh said in other *Āyāt*,

﴿فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ۝٤٩ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ۝٥٠ فَرَّتْ مِن قَسْوَرَةٍ ۝٥١﴾

﴾*Then what is wrong with them that they turn away from admonition? As if they were wild donkeys. Fleeing from a lion.*﴿[74:49-51], and,

﴿فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ۝٣٦ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ۝٣٧﴾

﴾*So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left.*﴿[70:36-37].

This *Āyah* also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood? Allāh's statement,

﴿ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُم﴾

﴾*Then they turn away. Allāh has turned their hearts (from Truth)*﴿ is similar to,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴾*So when they turned away, Allāh turned their hearts away.*﴿ [61:5].

Allāh said next,

﴿بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ۝١٢٧﴾

﴾*because they are a people that understand not.*﴿

They neither understand Allāh's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝١٢٨ فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝١٢٩﴾

﴾*128. Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers [he is] full of pity, kind, and merciful.*﴿

﴿129. *But if they turn away, say: "Allāh is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne."*﴾

The Advent of the Prophet ﷺ is a Great Bounty from Allāh

Allāh reminds the believers that He has sent to them a Messenger from among themselves, from their kind, speaking their language. Ibrāhīm, peace be upon him, said,

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ﴾

﴿*Our Lord! Send among them a Messenger of their own.*﴾ [2: 129] Allāh said,

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ﴾

﴿*Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves.*﴾[3:164]

Allāh said here,

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

﴿*Verily, there has come unto you a Messenger from among yourselves.*﴾

meaning, from among you, speaking your language. Ja'far bin Abu Ṭālib said to An-Najāshi (the king of Ethiopia), and Al-Mughīrah bin Shu'bah said to the emissary of Kisra, "Allāh has sent to us a Messenger from among us, whose family lineage, description, early days, truth and honesty we know."[1]

Allāh said,

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾

﴿*It grieves him that you should receive any injury or difficulty.*﴾

Whatever would cause hardship to his *Ummah* or be difficult for them, then it grieves him. Similarly, there is the *Hadīth* reported through many routes that the Prophet ﷺ said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَة»

«*I was sent with the easy Ḥanīfiyah [monotheism] way.*»[2]

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[1] Aḥmad 1:202 and 5:291.

[2] Aḥmad 5:266. This is a weak narration, but there are supportin witnesses for it.

An authenic *Ḥadīth* mentions,

«إِنَّ هَذَا الدِّينَ يُسْرٌ»

«*Verily, this religion is easy*» and its Law is all easy, lenient and perfect. It is easy for those whom Allāh the Exalted makes it easy.»[1]

﴿حَرِيصٌ عَلَيْكُم﴾

﴿*He is eager for you*﴾, that you gain guidance and acquire benefits in this life and the Hereafter. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي آخِذٌ بِحُجَزِكُمْ أَنْ تَهَافَتُوا فِي النَّارِ كَتَهَافُتِ الْفَرَاشِ أَوِ الذُّبَابِ»

«*Verily, every matter that Allāh has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.*»[2]

Allāh's statement next,

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

﴿*for the believers (he is) full of pity, kind, and merciful.*﴾ [9:128], is similar to His other statement,

﴿وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ۝ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝﴾

﴿*And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do." And put your trust in the All-Mighty, the Most Merciful*﴾ [26:215-217].

Allāh the Exalted commanded His Messenger in this honorable *Āyah*,

﴿فَإِن تَوَلَّوْا﴾

﴿*But if they turn away*﴾, from the glorious, pure, perfect and encompassing Law that you – O Muḥammad – brought them,

[1] *Fatḥ Al-Bārī* 1:116.

[2] Aḥmad 1:390.

﴿فَقُلْ حَسْبِىَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ﴾

﴾then say: "Allāh is sufficient for me. There is no God but He,﴿

Allāh is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allāh said,

﴿رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴾(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian.﴿ [73:9].

Allāh said next,

﴿وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴾and He is the Lord of the Mighty Throne﴿ [9:129].

He is the King and Creator of all things, and He is the Lord of the Mighty Throne (*'Arsh*), which is above all creation; all that is in and between the heavens and earths is under the Throne (*'Arsh*) and subservient to Allāh's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things.

Imām Aḥmad recorded that Ibn 'Abbās said that Ubayy bin Ka'b said, "The last *Āyah* revealed from the Qur'ān was this *Āyah*,

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

﴾Verily, there has come unto you a Messenger from among yourselves ...﴿ [9:128]"[1] until the end of the *Sūrah*

It is recorded in the *Ṣaḥīḥ* that Zayd bin Thābit said, "I found the last *Āyah* in *Sūrah Barā'ah* with Khuzaymah bin Thābit." [2]

This is the end of *Sūrah Barā'ah*, all praise is due to Allāh.

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[1] Aḥmad 5:117.

[2] *Fatḥ Al-Bārī* 8:195. Zayd bin Thābit, by the order of 'Uthmān bin 'Affān, the Righteous Khalīfah, compiled the Qur'ān in one book from various manuscripts and from the Companions who memorized all or part of it.

The *Tafsīr* of *Sūrah Yūnus* (Chapter - 10)

Which was revealed in *Makkah*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

سورة يونس ٢٠٨ الجزء الحادي عشر

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الر تِلْكَ ءَايَٰتُ الْكِتَٰبِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا
أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا
أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَٰفِرُونَ إِنَّ هَٰذَا
لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِن شَفِيعٍ
إِلَّا مِنۢ بَعْدِ إِذْنِهِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا
تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللَّهِ حَقًّا إِنَّهُ
يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ
بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾ هُوَ الَّذِي جَعَلَ الشَّمْسَ
ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْءَايَٰتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي اخْتِلَٰفِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ
اللَّهُ فِي السَّمَٰوَٰتِ وَالْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

﴿الر تِلْكَ ءَايَٰتُ الْكِتَٰبِ الْحَكِيمِ - أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴾

﴿1. *Alif-Lām-Rā. These are the verses of the Book (the Qur'ān) Al-Hakīm.*﴾

﴿2. *Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer!"*﴾

The isolated letters in the beginning of this *Sūrah*, as well as in others, have been previously discussed at the beginning of

Sūrat Al-Baqarah. Allah said:

﴿تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ﴾

﴾*These are the verses of the Book (the Qur'ān) Al-Ḥakīm.*﴿

This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

The Messenger ﷺ cannot be but a Human Being

Allāh rebukes the attitude of the disbelievers with the words

﴿أَكَانَ لِلنَّاسِ عَجَبًا﴾

﴾*Is it a wonder for mankind...*﴿[1]

They have always found it strange that Allāh would send Messengers to them from among mankind. Allāh also tells us about other people from previous nations who said,

﴿أَبَشَرٌ يَهْدُونَنَا﴾

﴾*Shall mere men guide us?*﴿ (64:6)

Hūd and Ṣāliḥ[2] said to their people:

﴿أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ﴾

﴾*Do you wonder that there has come to you a reminder from your Lord through a man from among you.*﴿ (7:63)

Allāh also told us what the disbelievers from Quraysh said:

﴿أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ﴾

﴾*Has he made the gods into one God? Verily, this is a curious thing!*﴿ (38:5)

Aḍ-Ḍaḥḥāk reported Ibn 'Abbās that he said: "When Allāh sent Muḥammad ﷺ as a Messenger, most of the Arabs denied him and his message and said: Allāh is greater than sending a human Messenger like Muḥammad." Ibn 'Abbās said, "So Allāh revealed:

﴿أَكَانَ لِلنَّاسِ عَجَبًا﴾

[1] Aṭ-Ṭabarī 15:13.

[2] Note: In *Āyah* 7:63 this statement is made by *Nūḥ* (not Ṣāliḥ, as erroneously mentioned by Ibn Kathīr), and Hūd said the same to his people, in *Āyah* 7:69.]

﴾Is it a wonder for mankind...﴿"[1]

Allāh's statement;

﴿أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ﴾

﴾that they shall have with their Lord the rewards of their good deeds﴿

Scholars have differed over the meaning of the reward for the good deeds in this *Āyah*:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ﴾

﴾and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about this *Āyah*, "Eternal happiness has been written for them."[2] Al-'Awfi reported that Ibn 'Abbās said: "It is the good reward for what they have done." Mujāhid said: "It is their good deeds – their prayers, fasting, charity, and glorification." He then said, "And Muḥammad ﷺ will intercede for them."[3]

Allāh said:

﴿قَالَ الْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ﴾

﴾(But) the disbelievers say: "This is indeed an evident sorcerer!"﴿

This means that the disbelievers said this although Allāh has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَٰوَٰتِ وَالْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ۝﴾

﴾3. "Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne, arranging the affair [of all things]. No intercessor (can plead with Him) except after He permits. That is Allāh, your Lord;

[1] Aṭ-Ṭabari 15:13.
[2] Aṭ-Ṭabari 15:15.
[3] Aṭ-Ṭabari 15:14.

so worship Him (alone). Then, will you not remember?﴿

Allāh is the Creator Who arranges the Affairs of the Universe

Allāh tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. It was said: "Like these days (meaning our worldly days)." It was also said: "Every day is like a thousand years of what we reckon." Later, this will be discussed further.

﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

﴾and then rose over (Istawā) the Throne.﴿"

The Throne is the greatest of the creatures and is like a ceiling for them.

Allāh's statement:

﴿يُدَبِّرُ الأَمْرَ﴾

﴾arranging the affair [of all things].﴿ means that He controls the affairs of the creatures.

﴿لاَ يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى السَّمَـوَتِ وَلاَ فِى الأَرْضِ﴾

﴾Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth.﴿ (34:3)

No affair distract' Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

﴿وَمَا مِن دَآبَّةٍ فِى الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا﴾

﴾And no moving creature is there on earth but its provision is due from Allāh.﴿ (11:6)

﴿وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ﴾

﴾Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴿ (6:59)

Ad-Darāwardi narrated from Sa'd bin Isḥaq bin Ka'b bin 'Ujrah that he said: "When this *Āyah* was revealed,

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

﴾Surely, your Lord is Allāh Who created the heavens and the earth﴿

they met a great caravan whom they thought should be Arabs. They said to them: 'Who are you?' They replied: 'We are *Jinns*. We left Al-Madīnah because of this *Āyah*.'" This was recorded by Ibn Abi Ḥātim.

Allāh said:

﴿مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ﴾

﴾No intercessor (can plead with Him) except after He permits.﴿

This is similar to what is in the following *Āyāt*:

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴾Who is he that can intercede with Him except with His permission?﴿ (2:255) and,

﴿۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ﴾

﴾And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.﴿(53:26), and;

﴿وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ﴾

﴾Intercession with Him profits not except for him whom He permits.﴿(34:23).

Allāh then said:

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾

﴾That is Allāh, your Lord; so worship Him (alone). Then, will you not remember?﴿

meaning worship Him alone with no partners.

﴿أَفَلَا تَذَكَّرُونَ﴾

﴾Then will you not remember?﴿ meaning "O idolators, you

worship gods with Allāh while you know that He alone is the Creator," as He said:

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you ask them who created them, they will surely say: "Allāh."﴾(43:87),

﴿قُلْ مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾﴾

﴿"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne? They will say: "Allāh." Say: "Will you not then have Taqwā?"﴾ (23:86-87),

Similar is mentioned in the *Āyah* before this *Āyah* and after it.

﴿إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعْدَ اللَّهِ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾﴾

﴿4. To Him is the return of all of you. The promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴾

The Return of Everything is to Allāh

Allāh tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allāh states that He is going to bring all the creatures into being.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.﴾ (30:27),

﴿لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ﴾

﴿that He may reward with justice those who believed and did deeds of righteousness.﴾

meaning, the reward will be with justice and complete recompense.

﴿وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

﴾But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴿

meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

﴿هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ۝ وَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ ۝﴾

﴾This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!﴿ (38:57-58)

﴿هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۝ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ ۝﴾

﴾This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!﴿ (55:43-44)

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ۝﴾

﴾5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴿

﴾6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are Āyāt for those who have Taqwā.﴿

Everything is a Witness to the Power of Allāh.

Allāh tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be

confused with one another. Allāh made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month. Allāh said:

﴿وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ۝٣٩ لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝٤٠﴾

﴿And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾ (36:39-40)

And He said:

﴿وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا﴾

﴿And the sun and the moon for counting﴾

And in this *Āyah* He said:

﴿وَقَدَّرَهُ﴾

﴿and measured﴾ that is the moon,

Allāh said:

﴿مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ﴾

﴿And measured out for it stages that you might know the number of years and the reckoning."﴾

The days are revealed by the action of the sun, and the months and the years by the moon. Allāh then stated

﴿مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ﴾

﴿Allāh did not create this but in truth.﴾

He didn't create that for amusement but with great wisdom and perfect reasoning. With a similar meaning, Allāh said:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ۝٢٧﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of

those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ (38:27)

He also said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۝﴾

﴾*"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne!*﴿ [23:115-116]

Allāh said:

﴿يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

﴾*He explains the Āyāt in detail for people who have knowledge.*﴿ In other words, He explained the signs and proofs for people who know.

Allāh further stated:

﴿إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾

﴾*Verily, in the alternation of the night and the day*﴿

The day and the night alternate, when one arrives, the other goes, and so on, with no errors. This is similar to the meaning indicated in the following *Āyāt*:

﴿يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا﴾

﴾*He brings the night as a cover over the day, seeking it rapidly...*﴿.

﴿لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ﴾

﴾*It is not for the sun to overtake the moon.*﴿ [36:40], and

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا﴾

﴾*(He is the) Cleaver of the daybreak. He has appointed the night for resting*﴿. [6:96]

Allāh continued:

﴿وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

سورة يونس ٢٠٩ الجزء الحادي عشر

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾ أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾ دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠﴾ ۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١﴾ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

﴾and in all that Allāh has created in the heavens and the earth﴿ meaning the signs that indicate His greatness. This is similar to Allāh's statements:

﴿وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾And how many a sign in the heavens and the earth...﴿ [12:105],

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾﴾

﴾"Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not.﴿[10:101]

﴿أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴾See they not what is before them and what is behind them, of the heaven and the earth.﴿ [34:9].

﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾

﴾Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴿ [3:190]

means intelligent men. Allāh said here,

﴿لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ﴾

﴾Āyāt for those who have Taqwā.﴿ meaning fear Allāh's punishment, wrath and torment.

﴿إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا
غَٰفِلُونَ ۝٧ أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ۝٨﴾

﴾7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Āyāt,﴿

﴾8. Those, their abode will be the Fire, because of what they used to earn.﴿

The Abode of Those Who deny the Hour is Hell-Fire

Allāh describes the state of the wretched who disbelieved in the meeting with Allāh on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it. Al-Ḥasan said: "They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allāh's signs in the universe, they did not contemplate them. They were also heedless of Allāh's Laws, for they didn't abide by them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allāh, His Messenger and the Last Day."

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى
جَنَّٰتِ ٱلنَّعِيمِ ۝٩ دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١٠﴾

﴾9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).﴿

﴾10. Their way of request therein will be: "Glory to You, O Allāh!" and "Salām" (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."﴿

The Good Reward is for the People of Faith and Good Deeds

In these two *Āyāt*, Allāh promises the happy blessings for those who believed in Allāh and His Messengers. And for those

that have complied with what they were commanded to follow. The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allāh will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world. The other meaning is that their faith will assist them on the Day of Resurrection as Mujāhid said:

﴿يَهْدِيهِمْ رَبُّهُم بِإِيمَانِهِمْ﴾

﴿*Their Lord will guide them through their faith*﴾ meaning "Their faith will be a light in which they will walk."[1]

﴿دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

> ﴿*Their way of request therein will be: "Glory to You, O Allāh!" And Salām (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."*﴾

meaning this is the condition of the people of Paradise. This is similar to what is found in the following *Āyāt*:

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾

> ﴿*Their greeting on the Day they shall meet Him will be "Salām [Peace]!"*﴾ [33:44],

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝ إِلَّا قِيلًا سَلَامًا سَلَامًا ۝﴾

> ﴿*No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!"*﴾ [56:25-26],

﴿سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ۝﴾

> ﴿*(It will be said to them): "Salām" – a Word from the Lord, Most Merciful.*﴾ [36:58],

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ۝ سَلَامٌ عَلَيْكُم﴾

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[1] At-Tabari 15:28.

﴿And angels shall enter unto them from every gate (saying): "Salâmun 'Alaykum (peace be upon you)!"﴾ [13:23-24]

In Allāh's statement,

﴿وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾

﴿And the close of their request will be: All praise is due to Allāh, the Lord of all that exists."﴾

There is an indication that Allāh Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allāh said:

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَـٰبَ﴾

﴿All the praises and thanks be to Allāh, Who has sent down to His servant the Book (the Qur'ân).﴾ [18:1],

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ﴾

﴿All praise is due to Allāh, Who (alone) created the heavens and the earth,﴾ [6:1],

and many other citations with this meaning. The *Āyah* also indicates that Allāh is the Praised One in this world and in the Hereafter and in all situations. In a *Ḥadīth* recorded by Muslim:

«إِنَّ أَهْلَ الْجَنَّةِ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفَسَ»

«The people of Paradise will be inspired to glorify Allāh and praise Him as they instinctively breath.»[1]

This will be their nature because of the increasing bounties of Allāh upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allāh for there is no God but He and no Lord save He.

﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١١﴾﴾

[1] Muslim 4:2181.

﴾11. And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.﴿

Allāh does not respond to the Requests for Evil like He does with the Requests for Good

Allāh tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Allāh has said,

﴿وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ﴾

﴾And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined.﴿

This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can. Abu Bakr Al-Bazzār recorded in his *Musnad* that Jābir said, "Allāh's Messenger ﷺ said:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادِكُمْ، لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنَ اللهِ سَاعَةً فِيهَا إِجَابَةٌ فَيَسْتَجِيبَ لَكُمْ»

«Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allāh and Allāh will respond to you.»

This *Hadīth* was also recorded by Abu Dāwud.[1] This is similar to what is understood from the following *Āyah*:

﴿وَيَدْعُ ٱلْإِنسَـٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ﴾

[1] Abu Dāwud 2:185.

﴾*And man invokes (Allāh) for evil as he invokes (Allāh) for good.*﴿[17:11]

In regard to the interpretation of this *Āyah*,

﴿وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ﴾

﴾*And were Allāh to hasten for mankind the evil as He hastens for them the good*﴿

Mujāhid said: "It is the man saying to his son or money when he is angry, 'O Allah don't bless him (or it) and curse him (or it).'[1] Should Allāh respond to this man in this request as He responds to him with good, He would destroy them."

﴿وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾﴾

﴾12. *And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair seeming to the wasteful that which they used to do.*﴿

Man remembers Allāh at Times of Adversity and forgets Him at Times of Prosperity

Allāh tells us about man and how he becomes annoyed and worried when he is touched with distress.

﴿وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ﴾

﴾*but when evil touches him, then he has recourse to long supplications.*﴿[41:51]

'Long supplications' also means many supplications. When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allāh to lift and remove the adversity. He prays while standing, sitting or laying down. When Allāh removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

﴿مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ﴾

[1] At-Tabari 15:34.

﴾*He passes on as if he had never invoked Us for a harm that touched him!*﴿

Allāh then criticized and condemned those who have these qualities or act this way, so He said:

﴿كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ﴾

﴾*Thus it is made fair seeming to the wasteful that which they used to do.*﴿

But those on whom Allāh has bestowed good guidance and support are an exception.

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴾*Except those who have patience believe and do righteous good deeds.*﴿ [11:11]

The Prophet ﷺ said:

«عَجَبًا [لِأَمْرِ] الْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«*How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allāh, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.*»[1]

﴿وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (١٣) ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ (١٤)﴾

﴾*13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.*﴿

﴾*14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.*﴿

[1] Muslim 4:2295.

The Admonition held in the Destruction of the Previous Generations

Allāh tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allāh then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger. Muslim recorded that Abu Naḍrah reported from Abu Sa'īd that he said: "Allāh's Messenger said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَنَاظِرٌ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

«*The world is indeed sweet and green; and verily Allāh is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women.*»[1]

Ibn Jarīr reported from 'Abdur-Raḥmān from Ibn Abi Laylā that 'Awf bin Malik said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allāh's Messenger ﷺ was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the *Minbar*, and 'Umar was favored with three forearm measurements." 'Umar said: "Keep your dream away from us, we have no need for it." When 'Umar succeeded, he called for 'Awf and said to him, "Tell me about your dream?" 'Awf said: "Do you need to hear about my dream now? Did you not scold me before?" He then said, "Woe unto you! I hated for you to announce it to the successor of Allāh's Messenger ﷺ himself." So 'Awf related his dream until he got to the three forearms, he said: "One that he was Khalīfah, second he did not – for the sake of Allāh – fear the blame of blamers, and third he was a martyr." Allāh said:

﴿ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ﴾

﴿*Then We made you successors after them, generations after generations in the land, that We might see how you would*

[1] Muslim 4:2098.

work.﴿(10:14)

Then he said: "Son of the mother of 'Umar, you have been appointed as Khalifah, so look at what you will do! About not fearing the blame of blamers, that is Allāh's will. About becoming a martyr, how can 'Umar reach that when the Muslims are in support of him?"[1]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ ﴿١٦﴾﴿

﴿15. *And when Our clear Āyāt are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord."*﴿

﴿16. *Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I*

[1] Al-Ṭabari 15:39.

have stayed among you a lifetime before this. Have you then no sense?"﴾

Obstinance of the Chiefs of the Quraysh

Allāh tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allāh. When the Messenger ﷺ read to them from the Book of Allāh and His clear evidence they said to him: "Bring a Qur'ān other than this." They wanted the Prophet ﷺ to take back this Book and bring them another book of a different style or change it to a different form. So Allāh said to His Prophet ﷺ:

﴿قُلْ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِيٓ﴾

﴾*Say: "It is not for me to change it on my own accord;*﴿

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allāh.

﴿إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴾*I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.*﴿

The Evidence of the Truthfulness of the Qur'ān

Muḥammad ﷺ then argued with supporting evidence to the truthfulness of what he had brought them:

﴿قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ﴾

﴾*Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you..."*﴿

This indicates that he brought this only with the permission and will of Allāh for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allāh sent the Message to him. The Prophet ﷺ was never criticized for anything or held in contempt. So he said,

﴿فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ﴾

﴾Verily, I have stayed among you a lifetime before this. Have you then no sense?﴿

Which meant "don't you have brains with which you may distinguish the truth from falsehood?"

When Heraclius, the Roman king, asked Abu Sufyān and those who were in his company about the Prophet ﷺ, he said: "Have you ever accused him of telling lies before his claim?" Abu Sufyān replied: "No." Abu Sufyān was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy. Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh."[1]

Ja'far bin Abu Ṭālib said to An Najāshi, the king of Ethiopia: "Allāh has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the prophethood for forty years."[2]

﴿فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾﴾

﴾17. So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!﴿

Allāh says that no one is more wrong, unjust and arrogant than he who invented a lie against Allāh, forged claims about Allāh, or claimed that Allāh has sent a message to him but his claim was not true. No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allāh with proofs and signs of his falsehood or truthfulness. The difference between Muḥammad ﷺ and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muḥammad ﷺ and the

[1] *Fatḥ Al-Bāri* 8:82.

[2] Aḥmad 1:202.

falsehood of Musaylamah the liar, Sajāḥ and Al-Aswad Al-'Ansi.

Abdullāh bin Salām said: "When Allāh's Messenger ﷺ arrived at Al-Madīnah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar. The first thing I heard from him was his statement:

«يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

«*O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace.*»"[1]

When Ḍimām bin Tha'labah came to Allah's Messenger ﷺ and asked him in the presence of his people – Banu Sa'd bin Bakr: "Who raised this heaven?" He replied, «اللهُ» «*Allāh*». He asked: "And who erected these mountains?" He replied, «اللهُ» «*Allāh*». He asked: "Who spread out this earth?" He replied, «اللهُ» «*Allāh*». Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allāh sent you as a Messenger to all mankind?" He said,

«اللَّهُمَّ نَعَمْ»

«*By Allāh, Yes!*» Then Ḍimām asked him about *Ṣalāh*, *Zakāh*, *Ḥajj* and fasting. With every question he swore by Allāh and with every response the Prophet ﷺ swore also. Ḍimām then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me." This man was content with the few responses of the Prophet ﷺ. He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed.[2]

It was narrated that 'Amr bin Al-'Āṣ went to Musaylamah. 'Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you 'Amr. What was revealed unto your friend – meaning Allāh's Messenger ﷺ– during this period?" 'Amr replied: "I heard his companions

[1] Aḥmad 5:451.

[2] See *Zād Al-Ma'ād* 3:647, and its source is in Al-Bukhāri no. 63, and Muslim no. 12, and others.

reading a short but great *Sūrah*." He asked, "And what was that?" He recited:

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝﴾

﴾*By Al-'Asr (the time). Verily, man is in loss.*﴿ [103:1-2]

until the end of the *Sūrah*.

Musaylamah thought for a while and then said: "Something similar to that was also revealed to me." 'Amr asked: "And what is it?" He then recited: "O *Wabr*, O *Wabr*! You are only two ears and a breast. The rest of you is hollow.' What do you think, 'Amr?" 'Amr then said: "By Allāh, you know that I know that you are a liar."[1]

This was a statement made by an idolator in judgment of Musaylamah. He knew Muḥammad ﷺ and his truthfulness. He also knew Musaylamah and his tendency toward falsehood and lying. People who think and have insight know even better. Allāh said:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ﴾

﴾*And who does more aggression and wrong than he who invents a lie against Allāh or rejects His Āyāt.*﴿ [6:21]

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ۝﴾

﴾*So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!*﴿ [10:17]

No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ۝﴾

[1] *Al-Bidāyah wan-Nihāyah* 6:326.

﴾*18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!*﴿

﴾*19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.*﴿

What do the Idolators believe about Their Gods?

Allāh reproaches the idolators that worshipped others beside Allāh, thinking that those gods would intercede for them before Allāh. Allāh states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them. That is why Allah said:

﴿قُلْ أَتُنَبِّئُونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ﴾

﴾*Say: 'Do you inform Allāh of that which He knows not in the heavens and on the earth?'*﴿

Ibn Jarīr said: "This means, 'Are you telling Allah about what may not happen in the heavens and earth?' Allāh then announced that His Glorious Self is far above their *Shirk* and *Kufr* by saying:

﴿سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

﴾*Glorified and Exalted is He above all that which they associate as partners (with Him)!*﴿[1]

Shirk is New

Allāh then tells us that *Shirk* was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islām. Ibn 'Abbās said: "There were ten centuries between Ādam and

[1] Aṭ-Ṭabarī 15:46.

Nūḥ. They were all on Islām. Then differences among people took place. They worshipped idols and rivals. So Allāh sent extensive evidence and irrefutable proof with His Messengers."[1]

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ﴾

﴾So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence.﴿[8:42]

Allāh's statement:

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ﴾

﴾And had not it been for a Word that went forth before from your Lord...﴿

means that if Allāh had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

﴿وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾﴾

﴾20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs only to Allāh, so wait you, verily, I am with you among those who wait."﴿

The Idolators requested a Miracle

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muḥammad from his Lord." They meant a sign such as given to Ṣāliḥ. Allāh sent the she-camel to Thamūd. They wanted Allāh to change the mount of Aṣ-Ṣafā into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allāh is capable of doing all of that, but He is All-Wise in His actions and statements. Allāh

[1] *Al-Bidāyah wan-Nihāyah* 1:101, and he said, "Al-Bukhāri recorded it."

said:

﴿تَبَارَكَ الَّذِي إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَيَجْعَل لَّكَ قُصُورًا ۝ بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۝﴾

﴾Blessed be He Who, if He wills, will assign you better than (all) that - Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.﴿[25:10-11]

He also said:

﴿وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَن كَذَّبَ بِهَا الْأَوَّلُونَ﴾

﴾And nothing stops Us from sending the Āyāt but that the people of old denied them.﴿ [17:59]

Allāh's way of dealing with His creatures is that He would give to them if they asked things from Him. But if they then didn't believe He would expedite punishment for them. When Allāh's Messenger ﷺ was given the choice of Allāh giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allāh's Messenger ﷺ chose the latter.

Allāh guided His Prophet ﷺ to answer their question by saying:

﴿فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ﴾

﴾Say: "The Unseen belongs only to Allāh..."﴿

This *Āyah* means that the matter in its entirety is for Allāh. He is well aware of the outcome of all matters.

﴿فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ﴾

﴾"...so wait you, verily, I am with you among those who wait."﴿

If you would not believe unless you witness that which you asked for, then wait for Allāh's judgement for me, as well as for yourselves. Nonetheless, they had witnessed some of the signs and miracles of the Prophet ﷺ, which were even greater than what they had asked for. In their presence, the Prophet ﷺ pointed to the moon when it was full and it split into two parts,

one part behind the mountain and the other before them. If they were seeking the guidance and firm knowledge by asking for signs, Allāh would have known that and would have granted them what had been requested. But Allāh knew that it was their obstinacy that was behind their request. Therefore Allāh left them to suffer in their suspicion and doubt. Allāh knew that none of them would believe. This is similar to Allāh's statements:

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ﴾

❴*Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them.*❵[10:96-97] and;

﴿وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

❴*And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed.*❵[6:111]

This was in addition to their arrogance. As Allāh said in another *Āyah*:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ﴾

❴*And even if We opened to them a gate from the heaven.*❵ [15:14]

And He said:

﴿وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا﴾

❴*And if they were to see a piece of the heaven falling down.*❵[52:44]

He also said:

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ۝﴾

❴*And even if We had sent down unto you (O Muḥammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: 'This is nothing but*

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾ هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾ إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ وَٱللَّهُ يَدْعُوٓا إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾

obvious magic!'﴾[6:7]

Such people don't deserve to have their requests answered, for there is no benefit in answering them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allāh told His Messenger ﷺ to say:

﴿فَٱنتَظِرُوٓا إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ﴾

﴾So wait you, verily, I am with you among those who wait.﴿

﴿وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾ هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾﴾

﴾21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Āyāt! Say: "Allāh is more swift in planning!" Certainly, Our messengers (angels) record all of that which you plot.﴿

﴾22. He it is Who enables you to travel through land and sea,

till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their faith pure for Him (alone), (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful."﴿

﴾*23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, – a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.*﴿

Man changes when He receives Mercy after Times of Distress

Allāh tells us that when He makes men feel His mercy after being afflicted with distress,

﴿إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا﴾

﴾*They take to plotting against Our Āyāt.*﴿

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought. Mujāhid said that man's attitude indicates a mockery and belying of blessings.[1] The meaning here is similar to Allāh's statement:

﴿وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا﴾

﴾*And when harm touches man, he invokes Us, lying on his side, or sitting or standing.*﴿(10:12)

Al-Bukhāri recorded that Allāh's Messenger ﷺ led the *Subḥ* (Dawn) prayer after it had rained during the night, then he ﷺ said:

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمُ اللَّيْلَةَ؟»

«*Do you know what your Lord has said last night?*»

They replied, "Allāh and His Messenger know better."

He ﷺ said:

[1] Aṭ-Ṭabari 15:49.

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ فَذَاكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَاكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ»

«Allāh said; "This morning, some of My servants have become believers and some disbelievers in Me. He who said: 'We have had this rainfall due to the grace and mercy of Allāh' is a believer in Me and a disbeliever in the stars. And he who said 'we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.»[1]

The *Āyah*:

﴿قُلِ اللَّهُ أَسْرَعُ مَكْرًا﴾

﴾Say: "Allāh is more swift in planning!"﴿

means that Allāh is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allāh further states:

﴿هُوَ الَّذِى يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ﴾

﴾He it is Who enables you to travel through land and sea...﴿

which means that He preserves you and maintains you with His care and watching.

﴿حَتَّىٰٓ إِذَا كُنتُمْ فِى الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا﴾

﴾Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...﴿ meaning smoothly and calmly;

﴿جَآءَتْهَا﴾

[1] *Fatḥ Al-Bāri* 2:607.

﴾*then comes (these ships)*﴿

﴾رِيحٌ عَاصِفٌ﴿

﴾*a stormy wind*﴿

﴾وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ﴿

﴾*and the waves come to them from all sides,*﴿

﴾وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ﴿

﴾*and they think that they are encircled therein*﴿ meaning that are going to be destroyed.

﴾دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ﴿

> ﴾*Then they invoke Allāh, making their faith pure for Him (alone)*﴿

meaning that in this situation they would not invoke an idol or statue besides Allāh. They would single Him out alone for their supplications and prayers. This is similar to Allāh's statement:

﴾وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ وَكَانَ ٱلْإِنسَـٰنُ كَفُورًا ﴿٦٧﴾﴿

> ﴾*And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.*﴿ [17:67]

And in this *Sūrah*, He says:

﴾دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَـٰذِهِۦ﴿

> ﴾*They invoke Allāh, making their faith pure for Him (saying): "If You (Allāh) deliver us from this (situation)."*﴿

﴾لَنَكُونَنَّ مِنَ ٱلشَّـٰكِرِينَ﴿

﴾*"We shall truly, be of the grateful."*﴿

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. Allāh states;

﴾فَلَمَّآ أَنجَىٰهُمْ﴿

﴾*But when He delivers them*﴿ from that distress,

﴿إِذَا هُمْ يَبْغُونَ فِى الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴾*behold! They rebel (disobey Allah) in the earth wrongfully...*﴿

meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allāh said:

﴿كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ﴾

﴾*He passes on as if he had never invoked Us for a harm that touched him!*﴿[10:12]

Allāh then said:

﴿يَٰٓأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم﴾

﴾*O mankind! Your rebellion (disobedience to Allāh) is only against yourselves,*﴿

it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the *Hadīth*,

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجِّلَ اللهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ اللهُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

«*There is no sin that is more worthy that Allāh hasten punishment for in this world – on top of the punishment that Allāh has in store for it in the Hereafter – than oppression and cutting the ties of the womb.*»[1]

Allāh's statement:

﴿مَّتَٰعَ الْحَيَوٰةِ الدُّنْيَا﴾

﴾*a brief enjoyment of this worldly life...*﴿ means that you only have a short enjoyment in this low and abased worldly life.

﴿ثُمَّ إِلَيْنَا مَرْجِعُكُمْ﴾

﴾*then (in the end) unto Us is your return...*﴿ meaning your goal and final destination.

﴿فَنُنَبِّئُكُم﴾

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[1] Abu Dāwud 5:208.

﴿*and We shall inform you*﴾ of all your deeds. Then we shall recompense you for them. So let him who finds good (in his record) praise Allāh, and let him who finds other than that blame no one but himself.

﴿إِنَّمَا مَثَلُ الْحَيَوٰةِ الدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهِۦ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ
وَالْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ
أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْءَايَٰتِ لِقَوْمٍ
يَتَفَكَّرُونَ ﴿٢٤﴾ وَاللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ السَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾﴾

﴿*24. Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Āyāt in detail for the people who reflect.*﴾

﴿*25. Allāh calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.*﴾

The Parable of this Life

Allāh the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allāh brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

﴿حَتَّىٰٓ إِذَآ أَخَذَتِ الْأَرْضُ زُخْرُفَهَا﴾

﴿*until when the earth is clad in its adornments ,*﴾

﴿وَازَّيَّنَتْ﴾

﴿*and is beautified*﴾ meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.

﴿وَظَنَّ أَهْلُهَآ﴾

﴿and its people think...﴾ those who planted it and put it in the ground,

﴿أَنَّهُمْ قَـٰدِرُونَ عَلَيْهَآ﴾

﴿that they have all the powers of disposal over it﴾

to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allāh said:

﴿أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَـٰهَا حَصِيدًا﴾

﴿Our command reaches it by night or by day and We make it like a clean-mown harvest,﴾

it became dry after it was green and flourishing.

﴿كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ﴾

﴿as if it had not flourished yesterday!﴾

as if nothing existed there before. Qatādah said: "As if it had not flourished; as if it was never blessed." Such are things after they perish, they are as if they had never existed. Similarly, the *Ḥadīth*,

«يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، فَيُغْمَسُ فِي النَّارِ غَمْسَةً، فَيُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَيُؤْتَى بِأَشَدِّ النَّاسِ عَذَابًا فِي الدُّنْيَا، فَيُغْمَسُ فِي النَّعِيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ لَا»

«A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: 'Have you ever found any good or comfort?' He will reply: 'No.' And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery?' He will reply: 'No.'»[1]

Allāh said about those who were destroyed:

﴿فَأَصْبَحُوا۟ فِى دِيَـٰرِهِمْ جَـٰثِمِينَ ۝ كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ﴾

﴿So they lay (dead), prostrate in their homes; as if they had never lived there.﴾[11:67-68]

[1] Muslim 4:2162.

Allāh then said:

﴿كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ﴾

﴾*Thus do We explain the Āyāt...*﴿

We do explain the proofs, and evidences, in detail

﴿لِقَوْمٍ يَتَفَكَّرُونَ﴾

﴾*for the people who reflect.*﴿ so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allāh mentioned the parable of this world and the plants of the earth in several *Āyāt* in His Noble Book. He said in *Sūrat Al-Kahf*:

﴿وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

﴾*And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.*﴿ (18:45)

He also gave similar examples in both *Sūrat Az-Zumar* [39:21] and *Sūrat Al-Ḥadīd* [57:20].

Invitation to the Everlasting Gifts that do not vanish

Allāh said:

﴿وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ﴾

﴾*And Allāh calls to the Abode of Peace*﴿

When Allāh mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allāh said:

﴿وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴾*Allāh calls to the Home of Peace and guides whom He wills to the straight path.*﴿

It was narrated that Jābir bin 'Abdullāh said: "Allāh's Messenger ﷺ came out one day and said to us:

«إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَنَّ جِبْرِيلَ عِنْدَ رَأْسِي، وَمِيكَائِيلَ عِنْدَ رِجْلَيَّ، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ مَثَلًا، فَقَالَ: اسْمَعْ، سَمِعَتْ أُذُنُكَ، وَاعْقِلْ، عَقَلَ قَلْبُكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ كَمَثَلِ مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا مَأْدُبَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ مَنْ تَرَكَهُ، فَاللهُ الْمَلِكُ، وَالدَّارُ الْإِسْلَامُ، وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ رَسُولٌ، فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مِنْهَا»

«*I have seen in my sleep that it was as if Jibril was at my head and Mīkā'īl at my leg. They were saying to each other: 'Give an example for him.' He said: 'Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allāh is the King and the land is Islām, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islām. And whosoever enters Islām enters Paradise. And whosoever enters Paradise eats from it.*»[1]

Ibn Jarir recorded this *Hadīth*.

It was also reported that Abu Ad-Dardā' said that Allāh's Messenger ﷺ said:

«مَا مِنْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَّا وَبِجَنْبَتَيْهَا مَلَكَانِ يُنَادِيَانِ يَسْمَعُهُ خَلْقُ اللهِ كُلُّهُمْ إِلَّا الثَّقَلَيْنِ: يَا أَيُّهَا النَّاسُ! هَلُمُّوا إِلَى رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى»

«*Two angels descend every day in which the sun rises and say that which all Allāh's creatures would hear except Jinn and humans: 'O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.'*» And He sent this down in the Qur'ān when He said:

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[1] At-Tabari 15:61.

سورة يونس ٢١٢ الجزء الحادي عشر

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾ كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

﴿وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ﴾

﴾*"Allāh calls to the Abode of Peace".*﴿

Ibn Abi Ḥātim and Ibn Jarīr recorded this.[1]

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾﴾

﴾*26. For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.*﴿

The Reward of the Good-Doers

Allâh states that those who do good in this world – by having faith and performing righteous deeds – will be rewarded with a good reward in the Hereafter. Allâh said:

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾

﴾*Is there any reward for good other than good?*﴿(55:60) Then Allāh said:

﴿وَزِيَادَةٌ﴾

﴾*and even more.*﴿

the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that. This reward

[1] Aṭ-Ṭabari 15:60, and Aḥmad 5:197.

includes what Allāh will give them in Paradise, such as the palaces, *Al-Hūr* (virgins of Paradise), and His pleasure upon them. He will give them what He has hidden for them of the delight of the eye. He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allāh and His mercy.

The explanation that this refers to looking at Allāh's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yamān, 'Abdullâh bin 'Abbâs, Sa'īd bin Al-Musayyib, 'Abdur-Raḥmân bin Abu Laylā, 'Abdur-Raḥmān bin Sābiṭ, Mujāhid, 'Ikrimah, 'Âmir bin Sā'ad, 'Atā', Aḍ-Ḍaḥḥâk, Al-Ḥasan, Qatâdah, As-Suddi, Muḥammad bin Isḥāq, and others from the earlier and later scholars.[1] There are many *Ḥadīths* that contain the same interpretation. Among these *Hadīths* is what Imām Aḥmad recorded from Ṣuhayb that Allāh's Messenger ﷺ recited this *Āyah*,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

﴾For those who have done good is the best and even more.﴿

And then he said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُثَقِّلْ مَوَازِينَنَا؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُجِرْنَا مِنَ النَّارِ؟ - قَالَ - فَيَكْشِفُ لَهُمُ الْحِجَابَ، فَيَنْظُرُونَ إِلَيْهِ، فَوَاللهِ مَا أَعْطَاهُمُ اللهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقَرَّ لِأَعْيُنِهِمْ»

«When the people of Paradise enter Paradise, a caller will say: 'O people of Paradise, Allāh has promised you something that He wishes to fulfill.' They will reply: 'What is it? Has He not made our Scale heavy? Has He not made our faces white and delivered us from Fire?' Allāh will then remove the veil and they will see Him. By Allāh, they have not been given anything dearer to them and more delightful than looking at Him.»

[1] Aṭ-Ṭabari 15:63-68.

Muslim and a group of Imāms also related this *Hadīth*.[1]

Allāh then said:

﴿وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ﴾

﴿*Neither darkness nor dust shall cover their faces...*﴾

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

﴿وَلَا ذِلَّةٌ﴾

﴿*nor any humiliating disgrace*﴾ meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored. For as Allāh has said:

﴿فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا﴾

﴿*So Allāh saved them from the evil of that Day, and gave them Nadrah (brightness) and joy.*﴾ [76:11]

meaning, light in their faces and delight in their hearts. May Allāh make us among those by His grace and mercy.

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿*27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.*﴾

The Reward of the Wicked Criminals

After Allāh told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about His justice with them. He will reward them with

[1] Ahmad 4:333, Muslim 1:163, *Tuhfat Al-Ahwadhi* 8:522, An-Nasā'ī in *Al-Kubrā* 6:361, and Ibn Mājah 1:67.

similar evil, without any increase

﴿وَتَرْهَقُهُمْ﴾

﴾*and will cover them*﴿ meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins. Similarly Allāh said:

﴿وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ﴾

﴾*And you will see them brought forward to it, (Hell) made humble by disgrace.*﴿[42:45] He also said:

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ۝ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ﴾

﴾*Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky).*﴿[14:42 - 43]

Allāh then said:

﴿مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ﴾

﴾*No defender will they have from Allāh.*﴿

meaning, there will be no protectors to prevent them from punishment as Allāh said:

﴿يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ۝ كَلَّا لَا وَزَرَ ۝ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝﴾

﴾*On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day.*﴿[75:10-12]

Allāh's statement:

﴿كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ﴾

﴾*Their faces will be covered as it were...*﴿

means that their faces will be dark in the Hereafter. This is similar to His statement:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ۝﴾

﴾On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith." And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴿[3:106-107]

He also said:

﴾وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝﴿

﴾Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained.﴿[80:38-40]

﴾وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ۝ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ۝ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ۝﴿

﴾28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them, and their partners shall say: "It was not us that you used to worship."﴿

﴾29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."﴿

﴾30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful Mawlā (Lord), and their invented false deities will vanish from them.﴿

The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allāh said:

﴾وَيَوْمَ نَحْشُرُهُمْ﴿

﴾And the Day whereon We shall gather them﴿

Allāh will gather together all the creatures of earth, human

and *Jinn*, righteous and rebellious. He said in another *Āyah*:

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾﴾

﴿*and We shall gather them all together so as to leave not one of them behind.*﴾[18:47]

﴿ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ﴾

﴿*then We shall say to those who did associate partners: "Stop at your place! You and your partners."*﴾

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers. Similarly, Allāh said:

﴿وَامْتَٰزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾﴾

﴿*(It will be said): "And O you the criminals! Get you apart this Day (from the believers).*﴾(36:59)

Allāh also said:

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾﴾

﴿*And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers).*﴾[30:14]

In the same *Sūrah*, [*Ar-Rūm*], Allāh said:

﴿يَوْمَئِذٍ يَصَّدَّعُونَ﴾

﴿*On that Day men shall be divided.*﴾ [30:43] means, they shall be divided in two.

This is what will take place when Allāh Almighty will come for Final Judgement. The believers intercede to Allāh so the Final Judgement may come and they get rid of that state. The Prophet ﷺ said,

«نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى كُومٍ فَوْقَ النَّاسِ»

«*On the Day of Resurrection, we will be in a visible place above the [other] people.*»[1]

Allāh tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

[1] Ahmad 3:346.

﴿مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ﴾

﴾*"Stop at your place! You and your partners." Then We shall separate them,*﴿

and that they would deny their worship and claim their innocence from them. Similarly, Allāh said: '

﴿كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ﴾

﴾*Nay, but they will deny their worship of them.*﴿[19:82],

﴿إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا﴾

﴾*When those who were followed declare themselves innocent of those who followed (them).*﴿[2:166], and;

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً﴾

﴾*And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies*﴿[46:5-6].

This refers to the partners responding to those who worshipped them,

Then Allāh said:

﴿فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ﴾

﴾*So sufficient is Allāh as a witness between us and you.*﴿

They say that we did not know or think that you were worshipping us. Allāh is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allāh said:

﴿هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ﴾

﴾*There! Every person will know (exactly) what he had earned before*﴿

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth,

both good and evil. Similarly, Allāh said:

﴿يَوْمَ تُبْلَى السَّرَائِرُ ٩﴾

﴾The Day when all the secrets will be examined.﴿[86:9],

﴿يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ١٣﴾

﴾On that Day man will be informed of what he sent forward (of deeds), and what he left behind.﴿[75:13], and

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ١٤﴾

﴾...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."﴿ [17:13-14]

Then Allāh said,

﴿وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ﴾

﴾and they will be brought back to Allāh, their rightful Mawlā.﴿

All affairs and matters will be brought back to Allāh, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

﴿وَضَلَّ عَنْهُم﴾

﴾and will vanish from them﴿ meaning what the idolators worshipped,

﴿مَا كَانُوا يَفْتَرُونَ﴾

﴾what they invented﴿ what they worshipped besides Allāh that they invented.

﴿قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ٣١ فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّىٰ تُصْرَفُونَ ٣٢ كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ٣٣﴾

﴾31. Say: "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And

who disposes of the affairs?" They will say: "Allāh." Say: "Will you not then be afraid (of Allāh's punishment)?"﴾

﴿*32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?*﴾

﴿*33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh), that they will not believe.*﴾

The Idolators recognize Allāh's *Tawhīd* in Lordship and the Evidence is established against Them through this Recognition.

Allāh argues that the idolators' recognition of Allāh's Oneness in Lordship is an evidence against them, for which they should admit and recognize the Oneness in divinity and worship. So Allāh said:

﴿قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿*Say: "Who provides for you from the sky and the earth?"*﴾ meaning, who is He Who sends down water from the sky and splits the earth with His power and will and allows things to grow from it,

﴿أَإِلَٰهٌ مَّعَ اللَّهِ﴾

﴿*Is there a god, besides Allāh?*﴾ [27:62]

[Who provides;]

﴿حَبًّا ۝ وَعِنَبًا وَقَضْبًا ۝ وَزَيْتُونًا وَنَخْلًا ۝ وَحَدَائِقَ غُلْبًا ۝ وَفَاكِهَةً وَأَبًّا ۝﴾

﴿*Grains. And grapes and clover plants. And olives and date palms. And gardens dense with many trees. And fruits and herbage.*﴾"[80:27-31]

﴿فَسَيَقُولُونَ اللَّهُ﴾

﴿*They will say: "Allāh."*﴾

﴿أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ﴾

﴿*"Who is he that can provide for you if He should withhold His provision?*﴾ [67:21]

Allah's statement,

﴿أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ﴾

﴾*Or who owns hearing and sight?*﴿

means that Allāh is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them. Similarly, Allāh said:

﴿قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ﴾

﴾*Say it is He Who has created you, and endowed you with hearing and seeing.*﴿ [67:23]

Allāh also said:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ﴾

﴾*Say: "Tell me, if Allāh took away your hearing and your sight.*﴿[6:46]

Then Allāh said:

﴿وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴾*And who brings out the living from the dead and brings out the dead from the living?*﴿

by His great power and grace.

﴿وَمَن يُدَبِّرُ الْأَمْرَ﴾

﴾*And who disposes of the affairs?*﴿

In Whose Hand is the dominion of everything? Who protects all, while against Whom there is no protector? Who is the One who judges with none reversing His judgement? Who is the One that is not questioned about what He does while they will be questioned?

﴿يَسْأَلُهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

﴾*Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair!*﴿[55:29]

The upper and lower kingdoms and what is in them both, including the angels, humans, and *Jinn* are in desperate need of Him. They are His servants and are under His control.

﴿فَسَيَقُولُونَ اللَّهُ﴾

﴾*They will say: "Allāh."*﴿ they say this knowingly and they

admit it.

﴿فَقُلْ أَفَلَا تَتَّقُونَ﴾

﴾*Say: 'Will you not then be afraid (of Allāh's punishment)?"*﴿
meaning, don't you fear Him when you worship others because of your ignorance and false opinions? Allāh then said:

﴿فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ﴾

﴾*Such is Allāh, your Lord in truth.*﴿

This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

﴿فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ﴾

﴾*So after the truth, what else can there be, save error?*﴿

any one worshipped other than Him is false, for there is no God but Allāh, He Has no partners.

﴿فَأَنَّىٰ تُصْرَفُونَ﴾

﴾*How then are you turned away?*﴿

How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything? Allāh then said:

﴿كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا﴾

﴾*Thus is the Word of your Lord justified against those who rebel,*﴿
These idolators disbelieved and continued to practice their *Shirk*, and worship others beside Allāh. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their *Shirk*, Allāh's Word proved true and was justified that they would be miserable inhabitants of the Fire. Allāh said:

﴿قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ﴾

﴾*They will say: "Yes," but the Word of torment has been justified against the disbelievers!*﴿ [39:71]

سورة يونس ٢١٣ الجزء الحادي عشر

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ قُلِ ٱللَّهُ يَبْدَؤُا۟
ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ
إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن
يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾
وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا إِنَّ ٱللَّهَ
عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ
ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ
فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِسُورَةٍ
مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾
بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ كَذَٰلِكَ كَذَّبَ
ٱلَّذِينَ مِن قَبْلِهِمْ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾
وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ وَرَبُّكَ أَعْلَمُ
بِٱلْمُفْسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ
أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم مَّن
يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾

﴿قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾﴾

﴾34. Say: "Is there of your partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"﴿

﴾35. Say: "Is there of your partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"﴿

﴾36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Aware of what they do.﴿

This invalidates and falsifies their claims for committing *Shirk* with Allāh and worshipping different idols and rivals.

﴿قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ﴾

﴾Say: "Is there of your partners one that originates the creation

and then repeats it?"﴾

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them? Who can place the planets and the stars in their positions? Who can then repeat the process of the creation?

﴿قُلِ ٱللَّهُ﴾

﴾*Say: "Allāh"*﴿ It is He Who does this. He does it by Himself, alone without partners.

﴿فَأَنَّىٰ تُؤْفَكُونَ﴾

﴾*"Then how are you deluded away (from the truth)?"*﴿

How is it that you are so misled from the right path to falsehood?

﴿قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ﴾

﴾*Say: "Is there of your partners one that guides to the truth?" Say: " It is Allāh who guides to the truth..".*﴿

You know that your deities are incapable of guiding those who are astray. It is Allāh alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allāh, none has the right to be worshipped but He.

﴿أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ﴾

﴾*Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided?*﴿

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness? Allāh said that Ibrāhīm said:

﴿يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا﴾

﴾*O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?*﴿ [19:42]

And said to his people

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

﴾*Worship you that which you (yourselves) carve? While Allāh has created you and what you make!*﴿ [37: 95-96]

Also, there are many *Ayāt* in this regard. Allāh then said:

﴾فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴿

﴾*Then, what is the matter with you? How judge you?*﴿

What is the matter with you? What has happened to your mind? How did you make Allāh's creatures equal to Him? What kind of judgement did you make to turn away from Allāh and worship this or that? Why did you not worship the Lord – Glorified be He, the True King, the Judge and the One Who guides to the truth? Why didn't you call upon Him alone and turn towards Him? Allāh then explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth. At the end of this *Āyah*. He said,

﴾إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ﴿

﴾*Allāh is All-Aware of what they do.*﴿

This is both a threat and a promise of severe punishment. Allāh said that He would reward them for their actions with a complete reward.

﴾وَمَا كَانَ هَٰذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ
لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم
مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَٰلِكَ
كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾ وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم
مَّن لَّا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾﴿

﴾*37. And this Qur'ān is not such as could ever be produced by other than Allāh but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.*﴿

﴾*38. Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"*﴿

﴾*39. Nay, they have belied the knowledge whereof they could*

not comprehend and what has not yet been fulfilled. Thus those before them did belie. Then see what was the end of the wrongdoers!﴾

﴿*40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.*﴾

The *Qur'an* is the True, Inimitable Word of Allāh and It is a Miracle

The Qur'ān has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'ān, nor ten *Sūrahs* or even one *Sūrah* like it. The eloquence, clarity, precision and grace of the Qur'ān cannot be but from Allāh. The great and abundant principles and meanings within the Qur'ān – which are of great benefit in this world and for the Hereafter – cannot be but from Allāh. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allah said:

﴿وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ﴾

﴿*And this Qur'ān is not such as could ever be produced by other than Allāh*﴾

meaning, a book like this cannot be but from Allāh. This is not similar to the speech uttered by humans.

﴿وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ﴾

﴿*but it is a confirmation of (the revelation) which was before it,*﴾

Such as previous revelations and Books. The Qur'ān confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. Then Allāh said,

﴿وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ﴾

﴿*and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.*﴾

That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation, the Qur'ān leaves no doubt that it

is from Allāh, the Lord of all that exists. Allāh says,

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾﴾

﴾Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴿

If you argue, claim and doubt whether this is from Allāh then you uttered a lie and blasphemy, and you say it is from Muḥammad – Muḥammad ﷺ, however is a man like you, and since he came as you claim with this Qur'ān – then you produce a *Sūrah* like one of its *Sūrahs*. Produce something of the same nature and seek help and support with all the power you have from humans and *Jinns*.

This is the third stage, Allāh challenged them and called them to produce a counterpart of the Qur'ān if they were truthful in their claim that it was simply from Muḥammad ﷺ. Allāh even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so. Allāh said:

﴿قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾

﴾Say: "If the mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."﴿ [17:88]

Then He reduced the number for them to ten *Sūrahs* similar to it, in the beginning of *Sūrah Hūd*, Allāh said:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿١٣﴾﴾

﴾Or they say, "He forged it." Say: "Bring you then ten forged Sūrah like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"﴿[11:13]

In this *Sūrah* He went even further to challenge them to produce only one *Sūrah* like unto the Qur'ān. So He said:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾﴾

﴾Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴿ [10:38]

He also challenged them in *Sūrat Al-Baqarah*, a Madinite *Sūrah*, to produce one *Sūrah* similar to it. He stated in that *Sūrah* that they would never be capable of doing so, saying:

﴿فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ﴾

﴾But if you do it not, and you can never do it, then fear the Fire (Hell).﴿[2:24]

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including *Al-Mu'allaqāt* – the oldest complete collection of the most eloquent ancient Arabic poems – was considered to be the best in the literary arts. However Allāh sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'ān and its best in adhering to it.

The same thing happened to the magicians during Fir'awn's time. They were knowledgeable of the arts of sorcery, however, when Mūsā performed his miracles, they knew that it must have come through someone that was supported and guided by Allāh. They knew that no human could perform such acts without the permission of Allāh. Similarly, 'Īsā was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allāh's leave. What 'Īsā was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allāh's servant and His Messenger. Similarly, in the *Ṣaḥīḥ*, Allāh's Messenger ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

«There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is

revelation that Allāh revealed, so I hope that I will have the most followers among them.[1]

Allāh then said:

﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾

﴾*Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.*﴿

They did not believe in the Qur'an and they have not yet grasped it or comprehended it.

﴿وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾

﴾*And what has not yet been fulfilled.*﴿

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

﴿كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

﴾*Those before them did belie.*﴿ meaning, the past nations,

﴿فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ﴾

﴾*Then see what was the end of the wrongdoers!*﴿

Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you. Allāh's statement,

﴿وَمِنْهُم مَّن يُؤْمِنُ بِهِ﴾

﴾*And of them there are some who believe therein;*﴿

means that among those you were sent to, O Muḥammad, are people who will believe in this Qur'ān, follow you and benefit from what has been sent to you.

﴿وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ﴾

﴾*and of them there are some who believe not therein,*﴿

but dies as a disbeliever and will be resurrected as such.

﴿وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ﴾

﴾*And your Lord is All-Aware of the mischief makers.*﴿

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[1] *Fatḥ Al-Bari* 8:619.

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟
لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ
ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا
سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ
وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾ وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ
أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ
﴿٤٨﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ لِكُلِّ أُمَّةٍ
أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾
قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ
ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ
تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾ ۞ وَيَسْتَنۢبِـُٔونَكَ
أَحَقٌّ هُوَ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾

He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray. Allāh is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

﴿وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾﴾

﴾*41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"*﴿

﴾*42. And among them are some who listen to you, but can you make the deaf to hear – even though they apprehend not?*﴿

﴾*43. And among them are some who look at you, but can you guide the blind – even though they see not?*﴿

﴾*44. Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.*﴿

The Command to be Free and Clear from the Idolators

Allāh said to His Prophet ﷺ: 'If these idolators belie you, then be clear from them and their deeds.'

﴿فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ﴾

﴿*Say: "For me are my deeds and for you are your deeds!"*﴾

Similarly, Allāh said:

﴿قُلْ يَـأَيُّهَا الْكَـفِرُونَ - لاَ أَعْبُدُ مَا تَعْبُدُونَ﴾

﴿*Say: "O you disbelievers! I worship not that which you worship."*﴾[109:1-2]

to the end of the *Sūrah*. Ibrāhīm Al-Khalīl (the Friend) and his followers said to the idolators among their people:

﴿إِنَّا بُرَءآؤُاْ مِّنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ﴾

﴿*Verily, we are free from you and whatever you worship besides Allāh*﴾ [60:4]

Allah then said:

﴿وَمِنهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ﴾

﴿*And among them are some who listen to you,*﴾

They listen to your beautiful talk and to the Glorious Qur'ān. They listen to your truthful, eloquent and authentic *Ḥadīths* that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allāh wishes.

﴿وَمِنهُم مَّن يَنظُرُ إِلَيْكَ﴾

﴿*And among them are some who look at you,*﴾

They look at you and at what Allāh has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you with respect and dignity while disbelievers regard you with contempt.

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً﴾

﴾*And when they see you, they treat you only in mockery.*﴿[25:41]

Then Allāh announces that He is never unjust with anyone. He guides whomever He wills and opens the eyes of the blind, makes the deaf hear and removes neglect from the hearts. At the same time He lets others go astray, moving away from faith. He does all of that yet He is always Just, for He is the Ruler and has full authority over His kingdom. He does whatever He wills without any restrictions. No one can question Him as to what He does while he will question everyone else. He is Omniscient, All-Wise, and All-Just. So Allāh said:

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴾*Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.*﴿

In the *Hadīth* narrated by Abu Dharr, he states that the Prophet ﷺ related that His Lord, Exalted and High is He, said:

«يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا»

«*O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another...*»

Until He said at the end of the *Hadīth*:

«يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

«*O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allāh. And let him who finds other than that blame no one but himself.*»[1] The complete version was recorded by Muslim.

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾﴾

﴾*45. And on the Day when He shall gather them together, (it will be) as if they had not stayed (in the life of this world and*

[1] Muslim 4:1994.

graves) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allāh and were not guided.﴾

The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allāh says:

﴿وَيَوْمَ يَحْشُرُهُمْ﴾

﴾*And on the Day when He shall gather (resurrect) them.*﴿

Similarly Allāh said:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ﴾

﴾*On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.*﴿[46:35]

Allāh also said:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾

﴾*The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.*﴿ [79:46]

﴿يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا - يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا - نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا﴾

﴾*The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"*﴿ [20:102-104] and,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ﴾

﴾*And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.*﴿[30:55]

These all are evidence of the brevity of the worldly life

compared to the Hereafter. Allah said:

﴿قَالَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ۝ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ۝ قَـٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ۝﴾

﴾He (Allāh) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"﴿ [23:112-124]

Allāh then said:

﴿يَتَعَارَفُونَ بَيْنَهُمْ﴾

﴾They will recognize each other﴿

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself. Allāh then said:

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ﴾

﴾Then, when the Trumpet is blown, there will be no kinship among them.﴿[23:101]

Allāh also said:

﴿وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ۝﴾

﴾And no friend will ask a friend (about his condition).﴿[70:10]

Allāh then said:

﴿قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا مُهْتَدِينَ﴾

﴾Ruined indeed will be those who denied the meeting with Allāh and were not guided.﴿

This is similar to the *Āyah*:

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝﴾

﴾Woe that Day to the deniers.﴿[77:15]

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.

﴿وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ۝﴾

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

﴾46. *Whether We show you some of what We promise them (the torment), or We cause you to die – still unto Us is their return, and moreover Allāh is Witness over what they used to do.*﴿

﴾47. *And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.*﴿

The Criminals will certainly be avenged – whether in This World or in the Hereafter

Allāh said to His Messenger ﷺ:

﴾وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِى نَعِدُهُمْ﴿

﴾*Whether We show you some of what We promise them (the torment),*﴿

We shall avenge them in your lifetime so your eye will be delighted.

﴾أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ﴿

﴾*Or We cause you to die – still unto Us is their return,*﴿

Allāh will then be the Witness watching over their actions for you. Allāh then said,

﴾وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ﴿

﴾*And for every Ummah there is a Messenger; when their Messenger comes,*﴿

Mujāhid said: "This will be on the Day of Resurrection.[1]

﴾قُضِىَ بَيْنَهُم بِالْقِسْطِ﴿

﴾*the matter will be judged between them with justice,*﴿ is similar to the *Āyah*:

﴾وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا﴿

﴾*And the earth will shine with the light of its Lord (Allāh),*﴿ [39:69]

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[1] At-Ṭabari 15:99.

So every nation will be presented before Allāh in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one.

Our noble *Ummah*, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allāh's Messenger ﷺ in a *Ḥadīth* recorded by both Al-Bukhâri and Muslim. Allāh's Messenger ﷺ said:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ»

«*We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.*»[1]

His *Ummah* attains the honor of precedence only by the honor of its Messenger ﷺ, may Allāh's peace and blesings be upon him forever, until the Day of Judgement.

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ (48) قُل لَّا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (49) قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ (50) أَثُمَّ إِذَا مَا وَقَعَ آمَنتُم بِهِ آلْآنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ (51) ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ (52)﴾

﴿*48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"*﴾

﴿*49. Say: "I have no power over any harm or profit for myself except what Allāh may will. For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)."*﴾

﴿*50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on?"*﴾

﴿*51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"*﴾

[1] *Fatḥ Al-Bāri* 6:595, and Muslim 2:585.

﴾52. *Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"*﴿

The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allāh told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allāh said:

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا وَٱلَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ﴾

﴾*Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.*﴿ [42:18]

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allāh instructed His Messenger ﷺ to answer them saying:

﴿قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا﴾

﴾*Say: "I have no power over any harm or profit to myself."*﴿ [10:49, 7:188]

I will not say except what He has taught me. I also have no authority over anything that Allāh has not shown to me. I am Allāh's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. But,

﴿لِكُلِّ أُمَّةٍ أَجَلٌ﴾

﴾*For every Ummah, there is a term appointed;*﴿

meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

﴿فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

﴾*neither can they delay it nor can they advance it an hour (or a moment).*﴿

This is similar to what Allāh said in another *Āyah*:

﴿وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا﴾

﴾And Allāh grants respite to none when his appointed time (death) comes.﴿ [63:11]

Allah instructed His Messenger ﷺ to tell the people that His punishment would come suddenly. He said:

﴿قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ۝ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ۚ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ۝﴾

﴾Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on? Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"﴿

When the punishment befalls them, they will say:

﴿رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا﴾

﴾"Our Lord! We have now seen and heard."﴿ (32:12)

Allāh also said:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوٓا ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ۝ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ۝﴾

﴾So when they saw Our punishment, they said: "We believe in Allāh alone and reject (all) that we used to associate with Him as (His) partners. Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them)."﴿ [40:84-85]

﴿ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ ٱلْخُلْدِ﴾

﴾Then it will be said to them who wronged themselves: "Taste you the everlasting torment!"﴿

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allāh said in another *Āyah*:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ۝ هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ۝ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ۝ ٱصْلَوْهَا فَٱصْبِرُوٓا أَوْ لَا تَصْبِرُوا سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ

تعملون ﴿١٦﴾ ﴾

﴿*The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.*﴾ [52:13-16]

سورة يونس ٢١٥ الجزء الحادي عشر

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ ۚ وَهُمْ
لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ
وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ
مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا
يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُم مَّا أَنزَلَ اللَّهُ لَكُم مِّن رِّزْقٍ
فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ
تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ
فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾

﴿وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾﴾

﴿*53. And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"*﴾

﴿*54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.*﴾

The Resurrection is Real

Allāh said that they ask you to inform them (saying):

﴿أَحَقٌّ هُوَ﴾

﴾*"Is it true?"*﴿ asking about the return and the Resurrection from the graves, after the bodies become sand.

﴾قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتُم بِمُعْجِزِينَ﴿

﴾*Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"*﴿

meaning that becoming sand does not make Allāh incapable of bringing you back, since He originated you from nothing.

﴾إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ﴿

﴾*Verily, His command, when He intends a thing, is only that He says to it, 'Be!' - and it is!*﴿[36:82]

There are only two other *Āyāt* in the Qur'ān similar to this. Allāh commands His Messenger ﷺ to give an oath by Him to answer those who deny the return. He said in *Sūrah Saba'*,

﴾وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ﴿

﴾*Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord!, it will come to you."*﴿ (34:3)

The second is in *Sūrat At-Taghābūn*, He said:

﴾زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴿

﴾*The disbelievers claimed that they will never be resurrected. Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh."*﴿ (64:7)

Then Allāh informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allāh's punishment with the equivalent of the weight of the earth in gold.

﴾وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴿

﴾*And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.*﴿

﴾أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ۝﴿

﴾*55. No doubt, surely, all that is in the heavens and the earth*

belongs to Allāh. No doubt, surely, Allāh's promise is true. But most of them know not.﴿

﴾*56. It is He Who gives life, and causes death, and to Him you (all) shall return.*﴿

Allāh is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ۝﴾

﴾*57. O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, – a guidance and a mercy for the believers.*﴿

﴾*58. Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice." That is better than what (the wealth) they amass.*﴿

The Qur'ān is an Admonition, Cure, Mercy and Guidance

Allāh confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger ﷺ. He said:

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ﴾

﴾*O mankind! There has come to you good advice from your Lord.*﴿

A warning and a shield from shameful deeds.

﴿وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ﴾

﴾*and a cure for that which is in your breasts,*﴿

A cure from suspicion and doubts. The Qur'ān removes all the filth and *Shirk* from the hearts.

﴿وَهُدًى وَرَحْمَةٌ﴾

﴾*a guidance and a mercy*﴿ The guidance and the mercy from

Allāh are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allāh said:

﴿وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّـلِمِينَ إَلَاّ خَسَاراً ﴾

﴾*And We send down of the Qur'ān that which is a cure and a mercy to those who believe, and it increases the wrongdoers nothing but loss.*﴿ (17:82) and;

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ﴾

﴾*Say: "It is for those who believe, a guide and a cure."*﴿ (41:44)

Allāh then said:

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُواْ﴾

﴾*Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice."*﴿

rejoice in what has come from Allāh. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

﴿هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

﴾*That is better than what (the wealth) they amass.*﴿ from the ruins of the world and its vanishing bloom undoubtedly.

﴿قُلْ أَرَءَيْتُمْ مَّآ أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَاماً وَحَلَـلاً قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ - وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَـمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَشْكُرُونَ ﴾

﴾*59. Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"*﴿

﴾*60. And what think those who invent a lie against Allāh, on the Day of Resurrection? Truly, Allāh is full of bounty to mankind, but most of them are ungrateful.*﴿

None can make Anything Lawful or Unlawful except Allāh or Those Whom Allāh has allowed to do so

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, 'Abdur-Raḥmān

bin Zayd bin Aslam and others said: "This *Āyah* was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the *Baḥīrah,*[1] *Sā'ibah*[2] and *Waṣīlah.*"[3] As Allâh said:

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

﴾*And they assign to Allâh a share of the tilth and cattle which He has created.*﴿[6:136]

Imâm Aḥmad recorded a narration from Mâlik bin Naḍlah who said, "I came to Allâh's Messenger ﷺ while in filthy clothes. He said,

«هَلْ لَكَ مَالٌ؟»

«*Do you have wealth*» I answered, 'Yes.' He said,

«مِنْ أَيِّ الْمَالِ؟»

«*what kind of wealth?*» I answered,

'All kinds; camels, slaves, horses, sheep.' So he said,

«إِذَا آتَاكَ اللهُ مَالًا فَلْيُرَ عَلَيْكَ»

«*If Allāh gives you wealth, then let it be seen on you.*» Then he said,

«هَلْ تُنْتَجُ إِبِلُكَ صِحَاحًا آذَانُهَا، فَتَعْمِدَ إِلَى مُوسَى فَتَقْطَعَ آذَانَهَا، فَتَقُولَ: هَذِهِ بُحُرٌ، وَتَشُقَّ جُلُودَهَا وَتَقُولَ: هَذِهِ صُرُمٌ، وَتُحَرِّمَهَا عَلَيْكَ وَعَلَى أَهْلِكَ؟»

«*It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a Baḥr," tear its skin, then say, 'This is a Ṣarm," and prohibit them for yourself and your family?*»

I replied, 'Yes.' He said,

«فَإِنَّ مَا آتَاكَ اللهُ لَكَ حِلٌّ، سَاعِدُ اللهِ أَشَدُّ مِنْ سَاعِدِكَ، وَمُوسَى اللهِ أَحَدُّ مِنْ مُوسَاكَ»

[1] A she-camel whose milk was spared for the idols and nobody was allowed to milk it.

[2] A she-camel let loose for the free pasture of their false gods and nothing was allowed to be carried on it.

[3] A she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery. At-Ṭabari 15:112-113.

«What Allāh has given you is lawful. Allāh's Forearm is stronger than your forearm, and Allāh's knife is sharper then your knife.»[1]

And he mentioned the *Hadīth* in its complete form, and the chain for this *Hadīth* is a strong, good chain.

Allāh criticized those who make lawful what Allāh has made unlawful or vice verse. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allāh then warned them with a promise of the Day of Resurrection. He asked:

﴿وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴿And what think those who invent a lie against Allāh, on the Day of Resurrection?﴾

What do they think will happen to them when they return to Us on the Day of Resurrection? Ibn Jarīr said that Allāh's statement:

﴿إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ﴾

﴿Truly, Allāh is full of bounty to mankind,﴾

indicated that the bounty is in postponing their punishment in this world.[2] I (Ibn Kathīr) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

﴿وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ﴾

﴿but most of them are ungrateful.﴾ So they prohibited what Allāh has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن

[1] Ahmad 3:473, 4:136.

[2] At-Tabari 15:113.

ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ

﴿61. *Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.*﴾

Everything Small or Large is within the Knowledge of Allāh

Allāh informed His Prophet ﷺ that He knows and is well acquainted with all of the affairs and conditions of him and his *Ummah* and all of creation and its creatures at all times - during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allāh said:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ﴾

﴿*And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.*﴾(6:59)

He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم﴾

﴿*There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you.*﴾ (6:38)

He also said:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا﴾

﴿*And no moving creature is there on earth but its provision is due*

الجزء الحادي عشر ٢١٦ سورة يونس

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ
ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾ أَلَآ إِنَّ لِلَّهِ
مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ
يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا
ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ
لَـَٔايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ
سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ
إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا
لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

from Allāh.﴿(11:6)

If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him? Allāh said:

﴿وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾﴾

﴾*And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate.*﴿(26:217-219)

That is why Allāh said:

﴿وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾

﴾*Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it.*﴿ meaning, 'We are watching and hearing you when you engage in that thing.' When Jibrīl asked the Prophet ﷺ about *Ihsān*, he said:

«أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«*It is that you worship Allāh as if you are seeing Him. But since you do not see Him, be certain that He is watching you.*»[1]

[1] Muslim 1:37.

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾﴾

﴾62. Behold! The Awliyā' of Allāh, no fear shall come upon them nor shall they grieve.﴿

﴾63. Those who believed, and have Taqwā.﴿

﴾64. For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.﴿

Identifying the *Awliyā'* of Allāh

Allāh tells us that His *Awliyā'* (friends and allies) are those who believe and have *Taqwā* of Allāh as He defined them. Every pious, God-fearing person is a friend of Allāh, therefore,

﴿لَا خَوْفٌ عَلَيْهِمْ﴾

﴾no fear shall come upon them﴿ from the future horrors they will face in the Hereafter.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴾nor shall they grieve.﴿ over anything left behind in this world.

Ibn Jarīr recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«إِنَّ مِنْ عِبَادِ اللهِ عِبَادًا يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ»

«Among the servants of Allāh there will be those whom the Prophets and the martyrs will consider fortunate».

It was said: "Who are these, O Messenger of Allāh, so we may love them?" He said:

«هُمْ قَوْمٌ تَحَابُّوا فِي اللهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرَ مِنْ نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزِنَ النَّاسُ»

«These are people who loved one another for the sake of Allāh without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they

grieve when others grieve.»

Then he recited:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴾*Behold!! Verily, the Awliyā' (friends and allies) of Allāh, no fear shall come upon them nor shall they grieve.*﴿[1]

The True Dream is a Form of Good News

Ibn Jarīr narrated from 'Ubādah bin Aṣ-Ṣāmiṭ that he [recited] to Allāh's Messenger ﷺ:

﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْآخِرَةِ﴾

﴾*For them is good news, in the life of the present world, and in the Hereafter.*﴿

[and said,] "We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?" He said:

«الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ، وَهِيَ جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ»

«*It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.*»[2]

Imām Aḥmad recorded that Abu Dharr said, "O Messenger of Allāh! What about a man who does deeds that the people commend him for?" Allāh's Messenger ﷺ said,

«تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ»

«*That is the good news that has been expedited for the believer.*»[3]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that Allāh's Messenger ﷺ said:

﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْآخِرَةِ﴾

﴾*For them is good news, in the life of the present world*﴿ Then

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[1] Aṭ-Ṭabari 15:120. See Also Abu Dāwud no. 3527. For an understanding of its interpretation, see *Fatḥ Al-Bari*, no. 6983.

[2] Aṭ-Ṭabari 15:132.

[3] Aḥmad 5:156, and Muslim 4:2034.

he said,

«الرُّؤْيَا الصَّالِحَةُ يُبَشَّرُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ، فَمَنْ رَأَى ذَلِكَ فَلْيُخْبِرْ بِهَا، وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُحْزِنَهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيُكَبِّرْ، وَلَا يُخْبِرْ بِهَا أَحَدًا»

«*The good dream that comes as a good news for the believer* is *a part of forty-nine parts of prophethood. So if anyone of you has a good dream, he should narrate it to others. But if he has a dream that he dislikes, then it is from Shayṭān to make him sad. He should blow to his left three times, and say : "Allāhu Akbar," and should not mention it to anyone."*»[1]

And it was also said, "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness." Similarly, Allāh said:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۝ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ۝﴾

﴿*Verily, those who say: "Our Lord is Allāh (alone)," and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."*﴾ (41:30-32)

In the *Hadīth* narrated by Al-Barā', the Prophet ﷺ said:

«إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ جَاءَهُ مَلَائِكَةٌ بِيضُ الْوُجُوهِ بِيضُ الثِّيَابِ فَقَالُوا: اخْرُجِي أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ، فَتَخْرُجُ مِنْ فِيهِ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فَمِ السِّقَاءِ»

«*When death approaches the believer, angels with white faces*

[1] Aḥmad 5:219.

and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry." The soul then comes out of his mouth like a drop of water pouring out of a water skin.﴾[1]

Their good news in the Hereafter is as Allāh said:

﴿لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾﴾

﴿*The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."*﴾ (21:103), and,

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾﴾

﴿*On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!*﴾ (57:12)

Allāh then said:

﴿لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ﴾

﴿*No change can there be in the Words of Allāh.*﴾

meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

﴿ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴿*This is indeed the supreme success.*﴾

﴿وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾ أَلَا إِنَّ لِلَّهِ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ شُرَكَاءَ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾﴾

[1] Aḥmad 4:287.

﴾65. Do not grieve over their speech, for all power and honor belong to Allāh. He is the All-Hearer, the All-Knower.﴿

﴾66. Behold! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.﴿

﴾67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Āyāt for a people who listen (those who think deeply).﴿

All Might and Honor is for Allāh – He Alone has Full Authority within the Universe

Allāh said to His Messenger ﷺ,

﴾وَلَا يَحْزُنكَ﴿

﴾*Do not greive*﴿ because of the remarks of these idolators, and depend on Allāh and ask for His help. Put your trust in Him.

﴾إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴿

﴾For all power and honor belong to Allāh.﴿

All might and honor belong to Him, His Messenger ﷺ and the believers.

﴾هُوَ السَّمِيعُ الْعَلِيمُ﴿

﴾*He is the All-Hearer, the All-Knower.*﴿ He hears the utterances of His servants and knows their affairs. Allāh then stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood. Allāh then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

﴾وَالنَّهَارَ مُبْصِرًا﴿

﴾And the day to make things visible (to you).﴿

bright and clear for them to seek livelihood and to travel to

fulfill their needs.

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ﴾

﴾Verily, in this are Āyat for a people who listen.﴿

Those who hear these proofs and take a lesson from them. These *Āyāt* can lead them to realize the greatness of their Creator and Sustainer.

﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَٰنَهُ هُوَ الْغَنِىُّ لَهُ مَا فِى السَّمَٰوَٰتِ وَمَا فِى الْأَرْضِ إِنْ عِندَكُم مِّن سُلْطَٰنٍ بِهَٰذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ - قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَٰعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴾68. They say: "Allah has begotten a son." Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth. No warrant have you for this. Do you say against Allāh what you know not.﴿

﴾69. Say: "Verily, those who invent a lie against Allāh will never be successful."﴿

﴾70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴿

Allāh is Far Above taking a Wife or having Children

Allāh criticizes those who claim that He has,

﴿وَلَدًا سُبْحَٰنَهُ هُوَ الْغَنِىُّ﴾

﴾...begotten a son. Glory is to Him! He is Rich (Free of all needs).﴿

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

﴿لَهُ مَا فِى السَّمَٰوَٰتِ وَمَا فِى الْأَرْضِ﴾

﴾His is all that is in the heavens and all that is in the earth.﴿

So how can He have a son from what He has created? Everything and everyone belongs to Him and is His servant.

﴿إِنْ عِندَكُم مِّن سُلْطَٰنٍ بِهَٰذَا﴾

﴾*No warrant have you for this*﴿

Meaning, you have no proof for the lies and falsehood that you claim,

﴿أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

﴾*Do you say against Allāh what you know not.*﴿

This is a severe threat and a firm warning. Similarly, Allāh threatened and said:

﴿وَقَالُوا ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾﴾

﴾*And they say: "The Most Gracious has begotten a son." Indeed you have brought forth a terribly evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious. But it is not suitable for the Most Gracious that He should beget a son. There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.*﴿ (19:88-95)

Then Allāh warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allāh will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

﴿ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴾

﴾*then in the end We shall oblige them to (enter) a great torment.*﴿(31:24)

As Allāh said here:

﴿مَتَٰعٌ فِى ٱلدُّنْيَا﴾

﴾*(A brief) enjoyment in this world!*﴿ meaning, only a short period,

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۞ وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِن بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِن قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾ ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

﴿ثُمَّ إِلَيْنَا مَرْجِعُهُمْ﴾

﴾and then unto Us will be their return﴿ on the Day of Resurrection;

﴿ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴾Then We shall make them taste the severest torment because they used to disbelieve.﴿

meaning, 'We shall make them taste the painful punishment because of their *Kufr* and lies about Allāh.'

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾﴾

﴾71. And recite to them the news of Nūḥ. When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Āyāt of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.﴿

﴾72. "But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims."﴿

﴾*73. They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.*﴿

The Story of Nūḥ and His People

Allāh instructed His Prophet ﷺ, saying:

﴿وَاتْلُ عَلَيْهِمْ﴾

﴾*And recite to them*﴿ relate to the disbelievers of the Quraysh who belied you and rejected you,

﴿نَبَأَ نُوحٍ﴾

﴾*the news of Nūḥ*﴿ meaning, his story and news with his people who belied him. Tell them how Allāh destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

﴿إِذْ قَالَ لِقَوْمِهِ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ﴾

﴾*When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Āyāt of Allāh is hard on you, then I put my trust in Allāh."*﴿

Meaning, 'if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allāh and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

﴿فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ﴾

﴾*So devise your plot, you and your partners*﴿, 'get together with all of your deities (idols and statues) that you call upon beside Allāh,'

﴿ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً﴾

﴾*and let not your plot be in confusion for you*﴿ meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

﴿وَلَا تُنظِرُونِ﴾

﴾*and give me no respite.*﴿ 'Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on

anything.' This is similar to what Hūd said to his people,

﴿إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِۦ ۖ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم﴾

﴾*I call Allāh to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord!*﴿ (11:54-55)

Islām is the Religion of all of the Prophets

Nūḥ said,

﴿فَإِن تَوَلَّيْتُمْ﴾

﴾*But if you turn away*﴿ if you belie the message and turn away from obedience.

﴿فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ﴾

﴾*then no reward have I asked of you,*﴿

I have not asked you anything for my advice.

﴿إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ﴾

﴾*My reward is only from Allāh. And I have been commanded to be of the Muslims.*﴿ I submit to Islām. Islām is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same. Allāh said:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴾*To each among you, We have prescribed a law and a clear way.*﴿(5:48)

Ibn 'Abbās said: "A way and a Sunnah."[1] Here Nūḥ is saying:

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ﴾

﴾*and I have been commanded to be of the Muslims.*﴿

Allāh said about His friend, Ibrāhīm:

﴿إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِۦمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ

[1] At-Tabari 10:388.

إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴿١٣٢﴾

﴾When his Lord said to him, "Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴿(2:131-132)

Yūsuf said:

﴾رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ﴿١٠١﴾

﴾My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴿(12:101)

Mūsā said:

﴾يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ﴿

﴾O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.﴿(10:84)

The magicians said:

﴾رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ﴿

﴾Our Lord! pour out on us patience, and cause us to die as Muslims.﴿(7:126)

Bilqīs said:

﴾رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴿

﴾My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Sulaymān to Allāh, the Lord of all that exists.﴿ (27:44)

Allāh said:

﴾إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟﴿

﴾Verily, We did send down the Tawrāh, therein was guidance and light, by which the Prophets, judged for the Jews.﴿(5:44)

He also said:

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ﴾

﴾And when I (Allāh) inspired Al-Ḥawāriyyīn to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."﴿ (5:111)

The last of the Messengers and the leader of mankind ﷺ said:

﴿إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

﴾Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.﴿ (6:162-163)

meaning, from this *Ummah*. He ﷺ said, in an authentic *Ḥadīth*:

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ، دِينُنَا وَاحِدٌ»

«We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,»[1]

meaning, 'we should worship Allāh alone without partners while having different laws.'

The Evil Goal and End of Criminals

Allāh said:

﴿فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ﴾

﴾They denied him, but We delivered him, and those with him﴿ meaning on his religion,

﴿فِي الْفُلْكِ﴾

﴾in the (Fulk) ship﴿ *Fulk* refers to the ark, and,

﴿وَجَعَلْنَاهُمْ خَلَائِفَ﴾

﴾We made them generations replacing one after another﴿ on earth,

﴿وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ﴾

[1] *Fatḥ Al-Bāri* 6:550.

﴾while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.﴿

meaning 'O Muḥammad, see how We saved the believers and destroyed the deniers!'

﴿ثُمَّ بَعَثْنَا مِن بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾﴾

﴾74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.﴿

Meaning; Then after Nūḥ We sent Messengers to their people. They brought them clear proofs. and evidences of the truth that they came with.

﴿فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ﴾

﴾But they would not believe what they had already rejected beforehand﴿

meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning. Allāh said:

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ﴾

﴾And We shall turn their hearts and their eyes away (from guidance).﴿ (6:110) He then said here,

﴿كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ﴾

﴾Thus We seal the hearts of the transgressors.﴿

This means that as Allāh has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them. They would not believe until they see the severe torment. This means that Allāh destroyed the nations after Nūḥ. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Ādam to Nūḥ, people followed Islām. Then they invented the worship of idols. So Allāh sent Nūḥ to them. That is why the believers will say to him on the Day of

Resurrection, "You are the first Messenger Allāh sent to the people of the earth." Ibn 'Abbās said: "There were ten generations between Ādam and Nūḥ, and all of them were following Islām."[1] Allāh also said:

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ﴾

﴾And how many generations have We destroyed after Nūḥ!﴿ (17:17)

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them?

﴿ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ
لَمَّا جَاءَكُمْ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا
وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾﴾

﴾75. Then after them We sent Mūsā and Hārūn to Fir'awn and his chiefs with Our Āyāt. But they behaved arrogantly and were a people who were criminals.﴿

﴾76. So when came to them the truth from Us, they said: "This is indeed clear magic."﴿

﴾77. Mūsā said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."﴿

﴾78. They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"﴿

The Story of Mūsa and Fira'wn

Allāh said:

﴿ثُمَّ بَعَثْنَا﴾

﴾Then after them We sent﴿ meaning ofter these Messengers,

[1] *Al-Bidāyah wan-Nihāyah* 1:101, and he said, "Al-Bukhāri recorded it."

﴿مُوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ﴾

﴾*Mūsā and Hārūn to Fir'awn and his chiefs,*﴿ meaning his people

﴿بِـَٔايَٰتِنَا﴾

﴾*with Our Āyāt.*﴿ meaning; 'Our proofs and evidences.'

﴿فَٱسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ﴾

﴾*But they behaved arrogantly, and were a people who were criminals.*﴿ meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

﴿فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ﴾

﴾*So, when came to them the truth from us, they said: "This is indeed clear magic."*﴿

They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie. As Allāh said:

﴿وَجَحَدُوا بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

﴾*And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.*﴿(27:14)

Mūsā criticized them saying:

﴿أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓا أَجِئْتَنَا لِتَلْفِتَنَا﴾

﴾*"Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." They said: "Have you come to us to turn us away...*﴿

﴿عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا﴾

﴾*from that we found our fathers following*﴿ their religion.

﴿وَتَكُونَ لَكُمَا﴾

﴾*and that you two may have...*﴿

﴿ٱلْكِبْرِيَآءُ﴾

﴾*greatness*﴿ means grandeur and leadership

﴿فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ﴾

وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟ قَالَ
مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ لَا يُصْلِحُ
عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ
ٱلْمُجْرِمُونَ ﴿٨٢﴾ فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ
خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِي۟هِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ
فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ
ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ
تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا
بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ
أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ
رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ
وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾

❴...in the land, We are not going to believe you two!"❵

❴وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾❵

❴79. And Fir'awn said: "Bring me every well-versed sorcerer."

❴80. And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"❵

❴81. Then when they had cast down, Mūsā said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers.❵

❴82. "And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it)."❵

Between Mūsā and the Magicians

Allāh mentioned the story of the magicians and Mūsā in *Sūrat Al-A'rāf* (there is a commentary on it in that *Sūrah*), this *Sūrah*, *Sūrat Ṭa Ha*, and in *Sūrat Ash-Shu'arā'*. Fir'awn, may Allāh's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Mūsā brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

﴿وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ (١٢٠) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (١٢١) رَبِّ مُوسَىٰ وَهَارُونَ (١٢٢)﴾

﴾And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists – the Lord of Mūsā and Hārūn."﴿(7:120-122)

Fir'awn thought that he would achieve victory through the magicians over the Messenger sent by Allāh, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

﴿وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ (٧٩) فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنتُم مُّلْقُونَ (٨٠)﴾

﴾And Fir'awn said: "Bring me every well-versed sorcerer." And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"﴿

They stood in line after they received the promise of Fir'awn to become closer to him and obtain a generous reward.

Mūsā wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

﴿قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ (٦٥) قَالَ بَلْ أَلْقُوا﴾

﴾They said: "O Mūsā! Either you throw first or we be the first to throw?" [Mūsā] said: "Nay, throw you (first)!"﴿

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

﴿فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ (٦٧) قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ (٦٨) وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ (٦٩)﴾

﴾Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."﴿ (20:67-69)

Upon that, Mūsā said:

﴿مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (٨١) وَيُحِقُّ اللَّهُ الْحَقَّ

بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

﴾*What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers. And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it).*﴿

﴿فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾

﴾*83. But none believed in Mūsā except the offspring of his people, because of the fear of Fir'awn and his chiefs, lest they should persecute them; and verily, Fir'awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.*﴿

Only a Few Youth from Fir'awn's People believed in Mūsā

Allāh tells us that despite all the clear signs and irrefutable evidence Mūsā came with, only a few offspring from Fir'awn's followers believed in him. They were even scared that Fir'awn and his followers would force them to return to *Kufr* (disbelief). Fir'awn was an evil tyrant and extremely arrogant. His people feared him and his power too much. Al-'Awfi reported that Ibn 'Abbās said:

﴿فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيهِمْ أَن يَفْتِنَهُمْ﴾

﴾*But none believed in Mūsa except the offspring of his people because of the fear of Fir 'awn and his chiefs, lest they should persecute them.*﴿

"The offspring that believed in Mūsā from Fir'awn's people, other than Banu Israel, were few. Among them were Fir'awn's wife, the believer who was hiding his faith, Fir'awn's treasurer, and his wife."[1]

The Children of Israel, however, themselves believed in Mūsā, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allāh was going to save them through

[1] Aṭ-Ṭabari 15:164.

him from the capture of Fir'awn and give them power over him. So when this knowledge reached Fir'awn he was very wary. But his caution and weariness didn't help him one bit. When Mūsa arrived, Fir'awn subjected them to great harm, and

﴿قَالُوٓا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾﴾

﴾They said: "We (Children of Israel) suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴿[7:129]

The fact that all of the Children Israel became believers is evidenced by the following *Āyāt*:

﴿وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾﴾

﴾84. And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims."﴿

﴾85. They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.﴿

﴾86. "And save us by Your mercy from the disbelieving folk."﴿

Mūsā encouraged His People to put Their Trust in Allāh

Allāh told us that Mūsa said to the Children of Israel:

﴿يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا إِن كُنتُم مُّسْلِمِينَ﴾

﴾O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.﴿

Allāh is sufficient for those who put their trust in Him.

﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ﴾

﴾Is not Allāh sufficient for His servant?﴿(39:36)

﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ﴾

﴾And whosoever puts his trust in Allāh, then He will suffice him.﴿(65:3)

Allāh combines worship and reliance in many places. He said:

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿*So worship Him and put your trust in Him.*﴾(11:123)

﴿قُلْ هُوَ الرَّحْمَٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿*Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust..*﴾(67:29) and

﴿رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴿*(He alone is) the Lord of the east and the west; none has the right to be worshipped but He. So take Him (alone) as a protector.*﴾(73:9)

And Allāh commanded the believers to say many times in their *Ṣalāh*:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿*You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*﴾(1:5)

The Children of Israel complied with this command and said:

﴿عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿*In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.*﴾

This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them. This meaning was reported from Abu Mijliz and Abu Aḍ-Ḍuḥā.[1] 'Abdur-Razzāq, in a narration from Mujāhid, said,

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿*Our Lord! Make us not a trial for the folk who are wrongdoers*﴾ meaning, "Do not give them authority over us so they might make us fall into *Fitnah*."[2]

Allāh's statement:

﴿وَنَجِّنَا بِرَحْمَتِكَ﴾

[1] Aṭ-Ṭabari 15:169.

[2] 'Abdur-Razzāq 2:297.

﴾And save us by Your mercy﴿ means save us through Your mercy and beneficence

﴿مِنَ ٱلْقَوْمِ ٱلْكَـٰفِرِينَ﴾

﴾from the disbelieving folk.﴿ meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

﴿وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾﴾

﴾*87. And We revealed to Mūsā and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Ṣalāh, and give glad tidings to the believers."*﴿

They were commanded to pray inside Their Homes

Allāh tells us why He saved the Children of Israel from Fir'awn and his people. He tells us how he saved them. Allāh commanded Mūsā and his brother Hārūn to take houses for their people in Egypt,

﴿وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً﴾

﴾*and make your dwellings as places for your worship,*﴿

Al-'Awfi reported that Ibn 'Abbās said, while interpreting this *Āyah*: "The Children of Israel said to Mūsā, 'We cannot offer our prayers in public in front of Fir'awn's people.' So Allāh permitted them to pray in their houses. They were commanded to build their houses in the direction of the *Qiblah*."[1] Mujāhid commented,

﴿وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً﴾

﴾*and make your dwellings as places for your worship,*﴿

When Banu Israel feared that Fir'awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the *Qiblah* and the prayer could be in secret."[2] This was stated by Qatādah and Aḍ-Ḍaḥḥāk as well.[3]

[1] Aṭ-Ṭabari 15:174.

[2] Ibid.

[3] Aṭ-Ṭabari 15:173.

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ
ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ
فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا حَتَّىٰٓ إِذَآ أَدْرَكَهُ
ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ
وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ
مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾ فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ
خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾
وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾ فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ
فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ لَقَدْ جَآءَكَ
ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ
مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَٰسِرِينَ
﴿٩٥﴾ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ
﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾

﴿وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾﴾

﴾88. And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."﴿

﴾89. Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not."﴿

Mūsā supplicated against Fir'awn and His Chiefs

Allāh mentioned what Mūsā said when he prayed against Fir'awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant. Mūsā said:

﴿رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً﴾

﴾Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor﴿ and pleasure of this worldly life.

﴿وَأَمْوَالًا﴾

﴾*and wealth*﴿ plentiful and abundant.

Allāh's statement,

﴿فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ﴾

﴾*in the life of this world, Our Lord! That they may lead men astray from Your path.*﴿

was read with the word "*Liyaḍillū*" and "*Liyuḍillū.*" The first is with a *Fatḥah* over the *Yā*, meaning that "You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth." As Allāh said:

﴿لِنَفْتِنَهُمْ فِيهِ﴾

﴾*that We may test them thereby.*﴿(20:131) and (72:17).

Others read the word with a *Ḍammah* over the *Yā*. (i.e. *Liyuḍillū*) This makes the *Āyah* mean: You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them."

﴿رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ﴾

﴾*"Our Lord! Destroy their wealth,"*﴿

Ibn 'Abbās and Mujāhid said: "They asked Allāh to destroy their wealth."[1] Aḍ-Ḍaḥḥāk, Abu Al-'Āliyah and Ar-Rabī'a bin Anas said: "Allāh made their wealth into engraved stones as it was before."[2]

About Allāh's statement,

﴿وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ﴾

﴾*and harden their hearts*﴿ Ibn 'Abbās said, "Harden their hearts means put a seal on them."[3]

﴿فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

[1] Aṭ-Ṭabari 15:181.

[2] Aṭ-Ṭabari 15:180.

[3] Aṭ-Ṭabari 15:181.

﴾so that they will not believe until they see the painful torment.﴿

This prayer was from Mūsā because he was angry for the sake of Allāh and His religion. He prayed against Fir'awn and his chiefs when he was certain that there was no good in them. Similarly, Nūḥ prayed and said:

﴿رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾﴾

﴾My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.﴿ (71:26-27)

Hārūn said "*Āmīn*" to his brother's prayer. And Allāh answered Mūsā's prayer. Allāh said:

﴿قَدْ أُجِيبَت دَّعْوَتُكُمَا﴾

﴾Verily, the invocation of you both is accepted.﴿ 'in destroying Fir'awn's people.

﴿قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا﴾

﴾Verily I have answered your prayers (both of you). So you both keep to the straight way﴿

So as I have answered your prayer, you should remain steadfast on My command.' Ibn Jurayj narrated that Ibn 'Abbās said about this *Āyah*: "Be steadfast and follow My command."[1]

﴿وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾ فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾﴾

﴾90. And We took the Children of Israel across the sea, and Fir'awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fira'wn) said: "I believe that none has the right to be worshipped but He in Whom the

[1] Al-Ṭabari 15:187.

Children of Israel believe, and I am one of the Muslims."﴾

﴿*91. Now (you believe) while you refused to believe before and you were one of the mischief-makers.*﴾

﴿*92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Āyāt.*﴾

The Children of Israel were saved and Fir'awn's People drowned

Allāh tells us how He caused Fir'awn and his soldiers to drown. The Children of Israel left Egypt in the company of Mūsā. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir'awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He embarked, following behind them, filled with great pride and with massive armies. Allāh wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir'awn's kingdom. They were all together and caught the Children of Israel at sunrise.

﴿فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ﴾

﴿*And when the two hosts met each other, the companions of Mūsā said: "We are sure to be overtaken."*﴾ (26:61)

They said that because when they got to the seashore Fir'awn was behind them. The two groups met face to face. The people with Mūsā kept asking, "How can we be saved today?" Mūsā replied, "I have been commanded to come this way." Mūsā said:

﴿كَلَّآ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ﴾

﴿*Nay, verily, with me is my Lord. He will guide me.*﴾ (26:62)

It had been so difficult, but it suddenly became easy. Allāh commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe. Allāh then commanded the wind and the path was dry for them.

﴿فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ﴾

﴾And strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'awn] nor being afraid (of drowning in the sea).﴿(20:77)

The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, Fir'awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir'awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allāh's decree prevailed and the prayer of Mūsā was answered.

Jibrīl came on a war stallion. He passed by Fir'awn's horse. Jibrīl's horse whinnied at Fir'awn's and then Jibrīl rushed into the sea, and Fir'awn did the same behind him. Fir'awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea." So they rushed into the sea. Mīkā'īl was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allāh, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir'awn and he was overwhelmed by the stupors of death. While in this state, he said:

﴿ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ﴾

﴾I believe that none has the right to be worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims.﴿

He believed at a time when he couldn't benefit from his faith.

﴿فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ۝ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ۝﴾

﴾So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him

as (His) partners." Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).﴾(40:84-85)

Therefore Allāh said, as a response to Fir'awn,

﴿ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ﴾

﴾*Now (you believe) while you refused to believe before?*﴿

do you say that just now when you have disobeyed Allāh before that.

﴿وَكُنتَ مِنَ ٱلْمُفْسِدِينَ﴾

﴾*And you were one of the mischief-makers.*﴿

You were among the makers of mischief on the earth who misled the people.

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ﴾

﴾*and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.*﴿ (28:41)

These facts about Fir'awn and his status at that time were among the secrets of the Unseen that Allāh revealed to His Messenger, Muḥammad ﷺ. Similarly Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said that Allāh's Messenger ﷺ said;

«قَالَ لِي جِبْرِيلُ: لَوْ رَأَيْتَنِي وَأَنَا آخِذٌ مِنْ حَالِ الْبَحْرِ فَأَدُسُّهُ فِي فَمِ فِرْعَوْنَ مَخَافَةَ أَنْ تُدْرِكَهُ الرَّحْمَةُ»

«*Jibrīl said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir'awn out of fear that the mercy would reach him."*»[1]

Abu 'Īsā At-Tirmidhi and Ibn Jarīr[2] also recorded it. At-Tirmidhi said, "*Ḥasan Gharīb Ṣaḥīḥ.*"[3]

About Allāh's statement,

﴿فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً﴾

﴾*So this day We shall deliver your (dead) body (out from the*

[1] *Musnad Aṭ-Ṭayālisi* no. 341.

[2] *Tuḥfat Al-Aḥwadhi* 8:526.

[3] Aṭ-Ṭabari 15:190-191.

sea) that you may be a sign to those who come after you!﴾

Ibn 'Abbās and others from among the Salaf have said: "Some of the Children of Israel doubted the death of Fir'awn so Allāh commanded the sea to throw his body – whole, without a soul – with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction."[1] That is why Allāh said,

﴿فَٱلْيَوْمَ نُنَجِّيكَ﴾

﴾*"So this day We shall deliver your..."*﴿ meaning that We will put your body on a high place on the earth. Mujāhid said,

﴿بِبَدَنِكَ﴾

﴾*your (dead) body*﴿ means, 'your physical body.'"[2]

﴿لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً﴾

﴾*that you may be a sign to those who come after you!*﴿ meaning, so that might be a proof of your death and destruction for the Children of Israel.

That also stood as a proof that Allāh is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir'awn and his people were destroyed on the day of '*Āshūrā*', as recorded by Al-Bukhārī, Ibn 'Abbās said, "When the Prophet ﷺ arrived at Al-Madīnah, the Jews fasted the day of '*Āshūrā*'. So he asked,

«مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟»

«*What is this day that you are fasting?*»

They responded 'This is the day in which Mūsā was victorious over Fir'awn.' So the Prophet ﷺ said,

«أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوهُ»

«*You have more right to Mūsā than they, so fast it.*»[3]

﴿وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ إِنَّ

[1] Aṭ-Ṭabarī 15:196.
[2] Aṭ-Ṭabarī 15:197.
[3] *Fatḥ Al-Bārī* 8:198.

رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾﴾

﴾93. And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.﴿

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

In these *Āyāt*, Allāh tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allāh's statement,

﴿مُبَوَّأَ صِدْقٍ﴾

﴾honorable dwelling place﴿ means in Egypt and Syria, around Jerusalem, as it was said by some. When Allāh destroyed Fir'awn and his soldiers, the Mosaic State took control of all of Egypt as Allāh said:

﴿وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَـٰرِقَ ٱلْأَرْضِ وَمَغَـٰرِبَهَا ٱلَّتِي بَـٰرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾﴾

﴾And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people erected.﴿(7:137)

He said in other *Āyāt*:

﴿فَأَخْرَجْنَـٰهُم مِّن جَنَّـٰتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَـٰهَا بَنِيٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴾So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them.﴿(26:57 -59)

He also said:

﴿كَمْ تَرَكُوا مِن جَنَّـٰتٍ وَعُيُونٍ ﴿٢٥﴾﴾

﴾How many of gardens and springs that they left behind...﴿ (44:25-27)

They then continued with Mūsā, to seek Jerusalem – the land of Ibrāhīm, the friend of Allāh. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allāh expelled them into the wilderness for forty years. During this time in the wilderness, first Hārun died and then Mūsā. Yūsha' bin Nūn led after them. Allāh supported them to conquer Jerusalem and rule it for a period of time. His statement,

﴿وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ﴾

﴾and provided them with good things﴿

means from the lawful, pure and useful provision that is good in nature and in Law. Then Allāh said:

﴿فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ﴾

﴾and they differed not until the knowledge came to them.﴿

There should be no reason for them to have any disputes among them since Allah has sent them knowledge and explained different matters and issues to them. It has been mentioned in a *Ḥadīth*,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَتَانِ وَسَبْعُونَ فِي النَّارِ»

«The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three sects, one of which is in Paradise, seventy-two in the Fire.»

They asked, "Who are they O Messenger of Allāh!?" He ﷺ replied;

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«Those upon what I and my Companions are upon.»

It was recorded by Al-Ḥākim in his *Mustadrak* with this wording.[1]

So here Allāh said,

[1] Al-Ḥākim 1:129.

﴿إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ﴾

﴿Verily your Lord will judge between them﴾

Here the meaning is, to distinguish between them

﴿يَوْمَ الْقِيَـمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ﴾

﴿the Day of Resurrection in that which they used to differ.﴾

﴿فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَلِ الَّذِينَ يَقْرَءُونَ الْكِتَـبَ مِن قَبْلِكَ لَقَدْ جَآءَكَ
الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ - وَلاَ تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُواْ بِـَايَـتِ اللَّهِ
فَتَكُونَ مِنَ الْخَـسِرِينَ - إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لاَ يُؤْمِنُونَ - وَلَوْ
جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ ﴾

﴿94. So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).﴾

﴿95. And be not one of those who belie the Āyāt of Allāh, for then you shall be one of the losers.﴾

﴿96. Truly, those, against whom the Word of your Lord has been justified, will not believe.﴾

﴿97. Even if every sign should come to them, until they see the painful torment.﴾

Previous books Attest to the Truth of the Qur'ān

Allāh said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالإِنجِيلِ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrāh and the Injīl.﴾(7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence. Therefore Allāh said:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لاَ يُؤْمِنُونَ - وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ
الْعَذَابَ الاٌّلِيمَ ﴾

٢٢٠

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَـٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ
ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَـٰهُمْ
إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ
جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾ وَمَا
كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ
عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَـٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾
فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ
قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّى
رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ
﴿١٠٣﴾ قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ
تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَـٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ
أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّـٰلِمِينَ ﴿١٠٦﴾

﴾Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴿

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief. An example is when Mūsā prayed against Fir'awn and his chiefs, saying:

﴾رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ﴿

﴾Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.﴿(10:88)

And Allāh said:

﴾وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَـٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَـٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾﴿

﴾And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.﴿ (6:111)

Allāh then said:

﴾فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَـٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ

فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾﴾

﴾98. Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)?– except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while﴿.

Belief at the Time of Punishment did not help except with the People of Yūnus

Allāh asked, 'did any town from the previous nations, believe in its entirety when they received the Messengers? All of the Messengers that We sent before you, O Muḥammad, were denied by their people or the majority of their people.'

Allāh said,

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾﴾

﴾Alas for mankind! There never came a Messenger to them but they used to mock at him.﴿(36:30)

﴿كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾﴾

﴾Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"﴿(51:52) and

﴿وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

﴾And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴿(43:23)

As found in the authentic *Ḥadīth*,

«عُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الْفِئَامُ مِنَ النَّاسِ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الرَّجُلُ، وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ»

(The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet

with no one.﴾[1]

Then he mentioned the mulititude of followers that Mūsā had, peace be upon him, then that he saw his nation of people filling from the west to the east. The point is that between Mūsā and Yūnus, there was no nation, in its entirety, that believed except the people of Yūnus, the people of Naynawā (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allāh and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allāh to lift the torment from which their Prophet had warned them. As a result, Allāh sent His mercy and removed the scourge from them and gave them respite.

Allāh said:

﴿إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ﴾

﴾*Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.*﴿

In interpreting this *Āyah*, Qatādah said: "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yūnus. When they lost their Prophet and they thought that the scourge was close upon them, Allāh sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allāh for forty nights. When Allāh saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them." Qatādah said: "It was mentioned that the people of Yūnus were in Naynawā, the land of Mosul."[2] This was also reported from Ibn Mas'ūd, Mujāhid, Sa'īd bin Jubayr and others from the Salaf.[3]

﴿وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟

[1] *Fath Al-Bārī* 10:224.

[2] At-Tabarī 15:207.

[3] At-Tabarī 15:208-210.

مُؤْمِنِينَ (٩٩) وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ (١٠٠)﴾

﴾*99. And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.*﴿

﴾*100. It is not for any person to believe, except by the leave of Allah, and He will put the Rijs on those who do not reason.*﴿

It is not Part of Allāh's Decree to compel Belief

Allāh said:

﴿وَلَوْ شَاءَ رَبُّكَ﴾

﴾*And had your Lord willed*﴿

meaning 'O Muhammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allāh has wisdom in what He does.' Similarly, Allāh said:

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨) إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩)﴾

﴾*And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."*﴿ (11:118-119)

He also said,

﴿أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُوا أَن لَّوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا﴾

﴾*Have not then those who believed yet known that had Allāh willed, He could have guided all mankind?*﴿ (13:31)

Therefore, Allāh said:

﴿أَفَأَنتَ تُكْرِهُ النَّاسَ﴾

﴾*So, will you then compel mankind*﴿ and force them to believe.

﴿حَتَّى يَكُونُوا مُؤْمِنِينَ﴾

﴿*until they become believers.*﴾ meaning, it is not for you to do that. You are not commanded to do that either. It is Allah Who

﴿يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ﴾

> ﴿*sends astray whom He wills, and guides whom He wills.*﴾(35:8).

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ﴾

﴿*So do not destroy yourself in sorrow for them.*﴾

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

> ﴿*It is not up to you to guide them, but Allāh guides whom He wills.*﴾[2:272].

﴿لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾﴾

> ﴿*It may be that you would kill yourself with grief because they are not believers.*﴾ [26:3]

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾

﴿*you guide not who you like..*﴾ [28:56]

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾﴾

> ﴿*Your duty is only to convey, and it is up to Us to reckon.*﴾ [13:40]

﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾﴾

> ﴿*So remind, you are only one who reminds. You are not a dictator over them.*﴾ [88:21-22]

There are other *Āyāt* besides these which prove that Allāh is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said,

﴿وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ﴾

﴿*It is not for any person to believe, except by the leave of Allāh, and He will put the Rijs*﴾

That is, disorder and misguidance

﴿عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ﴾

﴾upon those who do not reason﴿ meaning, Allāh's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَـٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴾101. Say: "Behold all that is in the heavens and the earth." But neither Āyāt nor warners benefit those who do not believe.﴿

﴾102. Then do they wait save for the likes of the days of men who passed away before them? Say: "Wait then, I am waiting with you among those who wait."﴿

﴾103. Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.﴿

The Command to reflect upon the Creation of the Heavens and the Earth

Allāh, the Exalted, guides His servants to reflect upon His blessings. What Allāh has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment. Also, whatever rain that Allāh sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allāh creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs. Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon

it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allāh's statement,

﴿وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ﴾

﴾But neither Āyāt nor warners benefit those who do not believe.﴿

This means, 'What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message?' This is similar to Allāh's statement,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾

﴾Truly! Those against whom the Word of your Lord has been justified, will not believe.﴿ [10:96]

Concerning Allāh's statement,

﴿فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ﴾

﴾Then do they wait save for the likes of the days of men who passed away before them?﴿

This means, 'Are these who reject you Muḥammad, waiting for the vengeance and torment like the Days of Allāh, when He punished those who came before them of the previous nations that rejected their Messengers?'

﴿قُلْ فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ ۝ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا﴾

﴾Say: "Wait then, I am waiting with you among those who wait." Then We save Our Messengers and those who believe!﴿

This means, 'Verily, We destroy those who reject the Messengers.'

﴿كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ الْمُؤْمِنِينَ﴾

﴾Thus it is incumbent upon Us to save the believers.﴿

This means that this is a right that Allāh, the Exalted, has obligated upon His Noble Self. This is similar to His statement,

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ﴾

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن
يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ
وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾ قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ
الْحَقُّ مِن رَّبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ
مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ اسْتَغْفِرُوا
رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ
كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
كَبِيرٍ ﴿٣﴾ إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾ أَلَا إِنَّهُمْ
يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ
يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

﴾*Your Lord has written (prescribed) mercy for Himself*﴿ [6:54]

﴾قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَٰكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ ﴿١٠٦﴾ وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾﴿

﴾*104. Say: "O people! If you are in doubt about my religion - I will never worship those whom you worship besides Allāh, rather, I will worship Allāh, the One Who cause you to die. And I was commanded to be one of the believers.*﴿

﴾*105. And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators."*﴿

﴾*106. "And do not invoke besides Allāh what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers."*﴿

﴾*107. And if Allāh touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel His favor which He causes to reach whom He wills among His servants. And He is the Pardoning, the Merciful.*﴿

The Command to worship Allāh Alone and rely upon Him

Allāh, the Exalted, says to His Messenger, Muḥammad ﷺ, 'Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the *Ḥanīf* [monotheism] religion - the religion which Allāh has revealed to me – then know that I do not worship those whom you worship besides Allāh. Rather, I worship Allāh alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allāh alone, Who has no partners.'

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾

﴾*And I was commanded to be one of the believers.*﴿ [10:104]

Concerning Allāh's statement,

﴿وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا﴾

﴾*And that you direct your face towards the Ḥanīf religion*﴿

This means to make one's intention in worship solely for Allāh alone, being a *Ḥanīf*. *Ḥanīf* means one who turns away from associating partners with Allāh. For this reason Allāh says,

﴿وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾

﴾*and not be one of the idolators.*﴿

This statement is directly connected with the previous statement,

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾

﴾*And I was commanded to be one of the believers.*﴿

Concerning His statement,

﴿وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ﴾

﴾*And if Allāh touches you with harm,* ﴿

This verse contains the explanation that good, evil, benefit and

harm only come from Allāh alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

Concerning His statement,

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿And He is the Pardoning, the Merciful.﴾

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allāh, verily Allāh would forgive him if he repented from it.

﴿قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾﴾

﴿108. Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian.﴾

﴿109. And follow what is revealed to you, and be patient until Allāh gives judgment. And He is the best of the judges.﴾

Allāh, the Exalted, commands His Messenger ﷺ to inform the people that that which he has brought them from Allāh is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.

﴿وَمَا أَنَا عَلَيْكُم بِوَكِيلٍ﴾

﴿And I am not set over you as a guardian﴾

This means, 'I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allāh, the Exalted.'

Concerning Allāh's statement,

﴿وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ﴾

﴾*And follow what has been revealed to you, and be patient*﴿

This means, 'Adhere to that which Allāh has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

﴿حَتَّىٰ يَحْكُمَ ٱللَّهُ﴾

﴾*until Allāh gives judgment*﴿

This means, 'Until Allāh judges between you and them.'

﴿وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ﴾

﴾*And He is the best of judges.*﴿

This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

☆ ***This is the End of Volume Four.***

☆ ***Volume Five begins with Sūrah Hūd***

